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# STUDIES IN THE BHAGAVAD GÎTÂ:

By  
THE DREAMER.

Third Series.

THE PATH OF INITIATION.

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# . . Contents. . .

CHAP.		PAGE
I.	THE FORTHCOMING OF THE CENTRES ...	7
II.	THE TRIPPLICITY OF THE CENTRES ...	26
III.	THE PRAVRITTI MÂRGA ... ..	40
IV.	QUALIFICATIONS FOR DISCIPLESHIP ...	54
V.	THE REASONS FOR THE QUALIFICATIONS ...	73
VI.	INITIATIONS ... ..	81
VII.	THE YOGA OF WISDOM ... ..	104
VIII.	THE DOCTRINE OF AVATÂRA ... ..	113
IX.	DIVINE MANIFESTATION ... ..	122
X.	THE END OF OCCULTISM ... ..	132



# STUDIES IN THE BHAGAVAD GÎTÂ.

## CHAPTER I.

### THE FORTHCOMING OF THE CENTRES.

**B**EFORE we enter further into the subject of the qualifications for discipleship and the unification of the centres of consciousness in man, we must try to understand the nature and potentialities of these centres themselves, the centres which, as we have seen,\* unify harmoniously the experiences of different planes and form therefore the conditions of the manifesting life.

The three Logoi, the three Purushas, as they are called in the Hindu Shâstras, are the manifestations of the One Self, and They may be regarded psychologically, in the language of metaphysics, as successive modifications in the One Life of the Self. Esoterically viewed, They appeared as three distinct persons, and are regarded as separate. Let us try to consider Them from the standpoint of consciousness, and see if, thus viewed, They supply us with an analogy to understand the human centres. There are two ways of describing a thing, one from the standpoint of form and manifestation, and the other from the standpoint of the inner life ; and according as the one or the other view preponderates, our conception of things also changes. It is only when we look to the formal element in things and ignore the underlying life that we are landed in differences.

\* Studies in the Bhagavad Gîtâ, 2nd Series, p. 104.

Turning to the *Srimad-Bhagavad* we read\* “ Before the creation, the Maya of the Self being indrawn, this manifested universe was then of the *nature* of the Self, then there was *no one* to see nor *anything* to be seen. The Self only was there ; but though the Seer of things, yet there being then nothing to see, It thought as if It existed *not* ; yet being conscious, It could not think that It existed *not absolutely*. . . . The *Sakti* of Ishvara having the qualities both of cause and effect, and linking Ishvara, the Seer, to His field, is called Maya. . . . After this Maya is acted upon by Kala (time), also the energy of Ishvara, and made objective unto Himself, then there is a reflection from Ishvara on it producing the Cosmic principle known as *Mahat*. . . . This *Mahat*, being transformed by the action of the Self, evolves out of it *Ahamkara*, which manifests and is the substratum of the Actor, the Action, and the Effect. . . . The Tamasic modifications of this Ahamkara produce successively the *Tanmatras* and the *Bhutas* ; from the Rajasic modifications of the same, evolve the organs, and from the Sattvic come out the powers known as the Mind and the Intellect ! ” The above gives in an abridged form the stages of the involution of the Self, whereby through successive limitations and inhibitions of Its powers, the principles in Man and Cosmos arise. The state of consciousness, viewing the whole problem from within rather than from without, manifested in the state described, when Maya was not, because of the absence of the principle of relation of the Self to Its field, is what is known in Theosophical literature as Parabrahman, the Brahman unrelated to anything, the Brahman outside manifestation, the “ Eternal Parent ” of the “ Secret Doctrine.”

\* Cf., III., v. 24, et seq.

Indrawing Its life within Itself, It exists, the One Rootless Root, the One Sat (Reality), yet called sometimes the Asat, the Non-existence, because transcending all finite limited existence. "Time there was not, for everything was indrawn into the bosom of Eternal Duration. Naught was."

The next stage in manifestation is characterised by the action of Time synthesising the residual traces of the Divine Memory, the Divine Ideation, and holding them up, as it were, before the Divine gaze. So we read in the "Secret Doctrine," how at the close of the Seven Eternities in which the Self remained in the apparent non-being of inwardness and non-manifestation, the hour struck. The seeds or residual traces of Divine ideation and memory thus rendered objective as the thin veil of the abstract memory of the Divine, manifest now as the field of consciousness and ideation, known as the *Chitta*. Let us take an analogy on the lower plane consciousness to understand dimly what takes place in the Cosmic planes. While we are in deep sleep, the resisting principle of consciousness being indrawn by the Ego, we feel as if we exist not, and yet, at the same time, we cannot say we do not exist. As a matter of fact, the Ego exists and is conscious, but there being nothing to limit and measure its existence and consciousness, to the concrete memory this state appears as one of darkness and non-being. Let us conceive that we are suddenly roused from this state. What takes place? The Ego unable, by the very suddenness of the shock which brings it down to the physical, to adjust itself to the new state of things, cannot define itself. It may see the physical surroundings, the panorama of memory may flit before its eyes, yet it is unable to predicate any of these changes to itself, and hence,



though fully conscious on its own plane, though knowing itself as the “ I,” it is incapable of further definition, of further limitation. It knows the memory pictures, it sees them with accuracy, it exists in fact as their substratum, yet it is not defined and limited by anything. In the Cosmic plane, this state of the Self is technically known as the Vāsudeva principle, of which the Gītā speaks as \*enveloping everything and as being everything. In human evolution, this stage corresponds to the Monad in the †Anupādaka plane, all-conscious in its own nature, but unconscious like a child as to its bearings. The characteristic of consciousness at this stage is graphically described in the Srimad-Bhagavad thus :—

‡“ This Mahat contains in Itself the possibility of infinite manifestation of the universe, and is constant, being above the effects of *Laya* (dissolution and nescience), and *Vikshepa* (refraction and outwardness). It is that which manifests in a subtle form the universe that is to be, and with Its own splendour drives away the non-being of Pralaya. . . . In its material side, as the field of abstract memory, as the Chitta, It has the quality of reflecting the image of the Self.” It is in short that stage of the “ I ” where It is not limited and individualised, and in which the relics of consciousness and memory are held together, without defining or circumscribing the I-notion. It is the Self, the Logos, which though enveloped and circumscribed by the thin tenuous veil of abstract memory, is yet not limited by it. It is the Self which, emerging from Its higher state of apparent non-being, the Parabrahmic state, manifests the circumscribing circle, within which a universe is going to

\* Op. cit VII., 19.

† Mrs. Besant's “ Evolution of consciousness ”—Theosophical Review, Vol. XXX., page 534.

‡ Srimad-Bhagavad, III., xxvi., 15 to 21.

be evolved, a universe as yet without Name and Form and existing merely as Its ideation and memory. It is the centre, if It can at all be called a centre, which holds and sustains this archetypal universe. Its life is to be the life of the universe, and Its concrete modifications are the future individuals that will come into existence. It is really the centre, which is also the circumference, and which is equally reflected in every part of the circumference, and yet not limited to any. Just as the concrete physical memory can remain in the field of consciousness of the Yogis, who have realised the Higher Self, without limiting their consciousness, and yet sustained by their life, so in the Turiya Ishvara, can remain in abstract form the seeds of innumerable universes, with their rich potentialities of concrete being and manifestation. The memory is in Him, but He is *not* in it. He, the Self as Vâsudeva, sustains this potentiality of infinite manifestation within a fragment of His infinite Being, and so the Gitâ says\* “I sustain this manifold universe in only a portion of Myself.”

The next manifestation of the Self is seen in the principle of Ahamkâra—the manifestation known as the first Logos, the *Saṅkarshana* principle of the Vaishnava cosmogony. It is the *same* Self, continuous with the Vâsudeva principle, but tending more towards determination. This Self is called the Kârana Ishvara, the Causal Ishvara, the Ishvara as the cause and therefore contrasted off from the effect. More defined and concrete, It is, for the self-same cause, more limited—the real Centre from which proceed the centres of consciousnesses of the lower planes. It is analogous to the concrete I-notion of a plane, the One Centre of all manifestations, the Centre of the Circle, which manifesting Itself,

\* Op. cit X., 42.

manifests also the circumference. Taking again the analogy of being suddenly aroused from a deep unconscious sleep, the first stage of dim, hazy and indeterminate Self-consciousness, in which the vague and abstract memories of the physical plane life, float mist-like as it were, without definition or shape, would correspond to a certain extent to the Cosmic principle called Vasudeva. The conception of the sub-liminal Self given in Myers'\* "Essay on Subliminal Consciousness" shows in some measure, the state of consciousness we are dealing with. "Each of us in reality is an abiding psychical entity far more extensive than he knows—an individuality which can never express itself through any corporeal manifestation. The self manifests through the organism, but there is some part of the self unmanifested, and always as it seems some power of organic expression in abeyance or reserve." And Myers, as well as Dr. James,† wonders how much of the content of this larger background is insignificant, containing as it seems, what is characterised as imperfect memories, silly jingles, inhibitive timidities, etc., and yet, how the performances of genius seem also to have their origin in it. It is because the workers in the field of psychical research try to measure this consciousness with the standard of the lower concrete but limited life, it is because they read into it things properly belonging to the lower planes and the downward arc, that the background of consciousness behind the physical I-notion seems to be so composite in its constituents. Just as a child wanting to interpret the working of consciousness in a sage or a philosopher, naturally comes to the conclusion that, much of the workings of this larger consciousness is

\* 1892 Proceedings of Psychical Research, Vol. VII., p. 305.

† Varieties of Religious Experiences, 3rd Edition, p. 512.



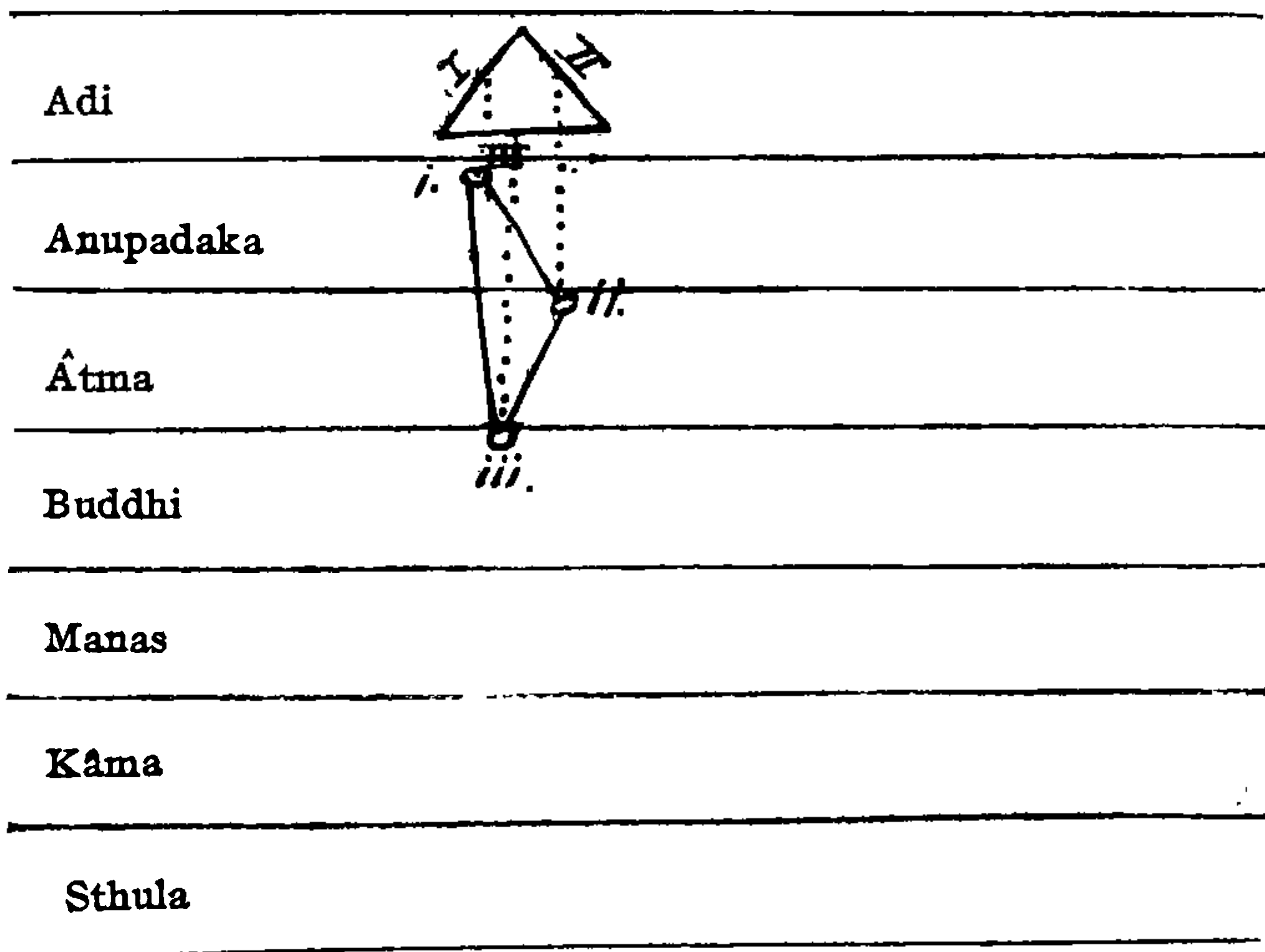
silly, because impracticable ; just as the ordinary man, trying to understand teleologically the universe around, sees much in it which appears to be absolutely foolish, because of his want of grasp ; so with the researches of people dominated with the lower I-consciousness. But as, to a doctor's penetrative consciousness, the silly performances of the raving maniac come to be regarded not as silly things *per se*, and just as these apparently incongruous acts and thoughts properly analysed by a medical mind, can lead to a correct diagnosis of the disease, so to a master mind these apparently imperfect memories, etc., are not capricious and unmeaning factors, but on the contrary, fit in with the larger view, and are really pregnant with deep and momentous significance. Such memories are generally the residuum of unexpended Karma, which remains unassimilated by the concrete lower personality, but which none the less is sure to be assimilated and projected in an organised form, in some other mode of the same lower personality, or it may be in another future personality.

Cosmically speaking, the Vâsudeva principle is such a background for the self-conscious centre corresponding to Ahamkâra. In our analogy of the sudden awakening we find that, when the " I " in us, seeking its natural determination, is not content with merely observing the panorama of fleeting memory, but looks more attentively into the contents of consciousness, then, from out of the state of vague ideation, there emerges the notion of the identity of the " I." It is only when thus looking attentively into the apparently unorganised contents of consciousness, when seeking further definition and hence limitation, that we are suddenly roused into a sense of our own self-hood and individuality. This function of attention means the re-establishment

of certain and definite relations between the centre of consciousness hitherto dimly felt, and the circumference of memory. Just as a number of circles, smaller and larger, can be drawn round a particular fixed point, and as the mere position of a point gives us the possibility of describing round it an infinite number of circles, so with the notion of the Self in the Vāsudeva state, the number of possible manifestations, of possible limitations, is actually infinite. But if the point is once related to any other point lying on the same surface, then this infinite possibility of evolving a number of circles becomes determined. The desire of manifesting a universe, showing forth as attention —as *Sankalpa*— at once marks off the circle of manifestation in the field of the Infinite Life, and the Centre which was hitherto a centre everywhere with circumference nowhere, receives by this act of selective attention a fixed radius, and in consequence 'It becomes Itself fixed in space. This imposing of the radius of manifestation, and therefore the fixing of the point in position is due to the principle of Ahamkāra, the "I"-making faculty. The abstract consciousness of "sight" in the Vāsudeva principle, develops itself into a consciousness of relation and it circumscribes the Self in a limited, but yet determinate field of manifestation. The point becomes the centre with its fixed radius, with the lines of interaction between itself and its memory-image. The centre becomes the self, the "I," and in this very process of the becoming, predicates to itself a non-self. This principle of predication, of relation and co-ordination is the Ahamkāra principle, and it is the chief factor in manifesting a Universe. But as the radii can yet be infinite in number, so the Ahamkāra is capable of infinite relation. The indeterminate infinity of being passes into the

potentiality of infinite relations, of infinite determination. Therefore is the Sañkarshana principle, the Primeval Purusha, thus portrayed in the celebrated Purusha—Sukta of the Veda\*—"The thousand headed Purusha with thousand eyes with thousand feet." The eternity of apparent non-being becomes the eternity of concrete being and manifestation, and hence, is the first Purusha called the *Ananta Deva*, literally "the Eternal God."

Just as the mere triangularity, characteristic of the Monad in the Anupâdaka plane, as given in Mrs. Besant's "Evolution of Consciousness"† above referred to, is the human principle corresponding to Vâsudeva; so, corresponding to this principle of the Cosmic "I" is the triangle having merely three points—the second triangle, given in the diagram, which for the benefit of our readers we reproduce below.



\* Rig Veda-Mandal.

† Th. Review, Vol. XXX., August No., p. 537.

It will be seen from a comparison of the two triangles that, while the first expresses merely the three aspects of the Self by Its *abstract* triangularity, the second triangle is really produced by each side of the former, limiting itself to a point. The abstract "I" having merely the attributes of existence, consciousness and bliss, passes into and reproduces the Causal Self, with concrete self-hood—the triangle with *definite points*. Each aspect of the Self in the former, represented by a line, limits itself to concreteness by becoming a point. As line, the potentiality of manifesting itself in points was infinite, and the very reduction of the line to a point shows the working of the principle of Ahamkāra. But even here, the "I" though knowing itself as the "I," as unique and definite in manifestation, is still so ethereal as to be perfectly useless in the lower planes of *Bhu*, *Bhuvā*, and *Sva*, of the physical, the astral and the mental. Though each of the fixed points forming the triangle becomes attached in its form-side to three distinct atoms of the Âtmic, the Buddhic, and the Higher-Mental planes, yet, the I-notion in the triangle, as well as its expressions through the material atoms, remain still hazy and indefinite, and hence it is incapable of entering into concrete relations. Just as the wisdom, which is the expression of the individual life through the higher mental permanent atom, is vague and indistinct, compared with concrete particular knowledge, so the life of the individual, the real man, has to attain definition and concreteness by a process of further limitation. The existence aspect of the Self, the aspect of permanence and stability, in order to be concretely realised, requires more separative and individual functions—the stability in essence, in order to be fully realised, requires the stability in limitations of space.



and time. Hence the Causal man is further manifested into the three separate centres of consciousness, in each of the three lower planes. The Causal man unable to show forth his whole nature in the lower planes in one single expression, owing to the clumsy nature of the materials, divides into three centres of consciousness. So that what cannot be fully manifested in a single expression, is realised through a division in its nature. It is, as it were, an application of the principle of the division of labour. Just as we understand the meaning of Time, its use, and functions, by creating artificial divisions in it, which when summed up yield us a notion of the higher and more abstract time ; just as we understand concretely the value of  $fA$  by resolving it into a series, having individual terms, and yet, held together by the unity of life and purpose, so does the Causal Self seek the realisation of Its Divine nature, by projecting Itself into three centres of consciousness, corresponding to the three lower planes, and capable of infinite multiplication, each in its own plane. The abstract higher-dimensional " I " thus realises itself, by creating successively centres of lower dimensions. As the sphere is produced by the centre first of all inscribing itself in a circle, and then by revolving the circle thus formed round its own diameter, so does the Causal Self realise itself in concrete terms, by first of all projecting the centres and then entering into relation with everything through these centres. The Self has to remain the Self, the Unity, and has yet to evolve the rich multiplicity of concrete being embraced by its life. This is only possible by creating in its own field of unity, definite centres, capable of infinite relations, each representing in time and space a definite and particular aspect of its being. The Causal Man is one



with the Self regarded as out of manifestation, and it has to re-become the Self expressed in and through manifestation. Hence we see how the centralised consciousnesses in the Microcosm and the Causal Ishvara in the Macrocosm, project and limit themselves into three distinct individualised centres, which can manifest and unify the experiences of the lower planes. There is again another standpoint from which we can regard these centres. Being the projections of the Causal Self and the reflection of the Monad, they express principally the aspect of the Self as Existence, as Sat. Yet, to re-become the full Self, the trinity in unity, they have to be harmonious with the manifestations of the other aspects. The Self manifesting as the Tatwas and the Tanmatras, is the Self in Tâmas, the Self as reflected through dead resistance. The "I" is the cause of matter as well as of form, but in matter, all its powers are inhibited, so that the material atom reflects only the concrete existence aspect. Concreteness and rigidity are the characteristics of matter. To realise, therefore, the Self in matter, the Self, the Monad, has to become concrete and centralised; hence the necessity for centres of consciousness with distinct limitations varying with the conditions of matter in the plane in which they function.

Thus from the Causal Self come out the limited projections called the centres, the residual traces of the I-consciousness in its successive stages of limitation and concreteness. So the Srimad-Bhagavad says \* "The Ahamkâra manifests itself into the three different modes of *Vaikhâric*, *Taijasa* and *Tâmasa*, Ahamkâra evolving respectively the Mind, the Senses, and the primary Bhutas. . . This Ahamkâra regarded as

\* Op. cit III., xxvi., 24, et seq.

the Agent, evolves Beings known as Devas ; regarded as the instrumental cause, it evolves the Indriyas, and regarded as the effect (the stage in which the cause completely exhausts itself in definition) it produces Bhuta or matter." The centre of consciousness of the Sattvic aspect of Ahamkâra, the centre manifesting as pure Ahamkâra, which, like a piece of crystal, reflects everything, is, in man, the centre of consciousness in the mental plane, the seed of Prajñâ, the Adhyatma centre in man, corresponding to the Hairanyagarbha centre in the Cosmos. The Vaishnava philosophy speaks of this cosmic centre as the Anirudha, the presiding Logos of pure Manas. He is of an indigo-blue colour, like the fresh-blown blue lotus. The centre of consciousness reflecting Taijasa Ahamkâra or Ahamkâra in action, Ahamkâra in relation, is reflected in man as the astro-mental centre, connected with the functions of the Indriyas. Cosmically, it corresponds to what is called the Virinchi (Brahmâ). Since there are two modes of relation, the relation through action, which is outgoing, and the relation through knowledge, which is indrawing, from this cosmic centre there manifest the sub-centres of action and of relation—the ten modifications, through the Daivi Sakti, the Divine Power corresponding to the five-fold planes of manifestations and the five states of matter. They are the five senses of knowledge, the sensory sub-centres through which the corresponding aspects of the Self in the outer world are extracted and indrawn, and through which the Self within gets its proper food from the Self involved in matter. The five Karmendriyas, or the centres of activity, the motor sub-centres, are outgoing, and relate the Self within, in action, in projection with the Self without. Through these the impregnation of the outer

matter with the inner qualities of the Self is effected. The centre in *Rajas* is thus the paradigmatic man, having ten centres of activity. It is called also the Adhidaiva centre.

From the Tâmasic Ahamkâra, that is, from Ahamkâra identifying itself with the outer in perfect determination and definition, evolve the Tanmâtras and Tatwas, and the planes of the five-fold universe evolved by Brahmâ, the five-fold field, of normal human evolution. In the human, ~~this~~ centre corresponds to the concrete I-notion of the physical plane existence, the analogue of the permanent physical atom.\* It is the centre which corresponds to the Adhibhuta centre in the cosmos, the centre underlying the Bhutas or concrete matter, and it is the centre where the maximum of definition, of concreteness, is attained. The I-notion here is stable even to crystallisation, and the relations subsisting between this and the other centres around, are seen in terms of matter and material space. In it the existence aspect of the Self is most manifested and the other aspects are almost entirely inhibited.

The successive manifestations of these centres of consciousness, the gradual determination of the Causal Self of man, and the inhibition of its powers, the successive conditioning of the life from the pure and abstract I-notion, to complete definition and inhibition, are seen even in the ordinary phenomena of hypnotism. If a person is hypnotised, it does not generally happen that the personal identity is entirely lost, so that John, even in the mesmeric state, remembers that he is the same John of the physical plane life ; and if it is forcibly suggested to him that he is mistaken in his identity,

\* Mrs. A. Besant's " Evolution of consciousness," Theosophical Review, Vol. 31, p. 57, *et seq.*



and that he is not John but Mary, then he cannot at once accept this new name, this new definition of his being. The notion of self identity is coloured by the suggestion, but before the next centre of consciousness is affected by it, there *must* be complete readjustment in the powers of the Ego. So, though he accepts the suggestion in the higher plane, yet the adjustment of the second centre of consciousness to this new name, to this new definition, takes some time and some effort to manifest. The mental powers of the second centre of consciousness, habituated to respond to the concrete physical centre as John, refuse to adjust themselves round the suggested new centre, and so we see the subject is for some time perplexed by the force of this suggestion. He feels he must be Mary and yet the residual traces of the activities of his life of relation through the senses as John all point the other way, and hence he is in doubt. But when the activities of the second centre are inhibited further, when the life of the second centre can harmoniously adjust itself round the new name, then there is a complete acceptance of the suggestion, and the very powers which stood against the acceptance of the new life now lend themselves to the idea and work out in relation the initial suggestion. Thus we see that, even if no further suggestion be made, the astral centre goes on evolving, under the influence of this suggestion, a world of its own, containing appropriate relations and adjustments. Of course, the workings will be coloured by the physical I-notion, the notion of the "I" as a discrete individual where, in the first place, self-consciousness is acquired, and in and through which normally lies the evolution of the higher centres. Thus, we have merely to ask John, now transformed into Mary, the name of her

husband, the number of her children, the name of her father, and so forth, and the answers are most ingeniously adapted to the new name—inhibiting everything that is masculine, shutting out all that is incongruous to the “Mary idea.” There is a peculiar spontaneity in this life of conscious adjustment, in this adaptation of the centre to the new mode, and it cannot be explained otherwise than by positing an astral centre, with its peculiar life of relation, of adaptation and adjustment. Then, in the next stage of physical action, the life of physical relations comes to conform to the new idea, to the suggestion made, and John would actually feign to suckle a toy baby, handling it with infinite maternal tenderness, and feeling infinitely happy and satisfied in the act.

In the above instance, though there is not a complete and therefore entirely separated manifestation of the higher centre, though the idea of physicality, of concrete being, still remains, colouring the mode of manifestation of the astral centre, yet, we see in it enough to raise the presumption as to the existence of these centres. In the celebrated case, however, of Léonie, there is a complete division in the very centres of consciousness,\* and though tinged still with the physical motion of concreteness and separation, the successive manifestation of Léonie, Léontine and Léonore, each succeeding manifestation completely separated from the preceding, and viewing it as a separate personality (and with distinct field of memory) *at once* show the possible existence of the three-fold centres in man. The researches of Myers and others, also go to prove the existence of a sub-liminal Self, infinitely grander than the concrete personality of the physical plane, and viewed by it as

\* Myers' Human Personality, Vol. I., p. 230B, page 322.

something higher, more powerful and wiser, as something from which the saving experience comes.\*

The functions of the permanent atoms, formed by the Causal Man attaching Itself to an atom from each of the three lower planes, as described by Mrs. Besant in the †“ Evolution of Consciousness,” will further throw light on the question of the centres of consciousness. These atoms are formed by the life of Vishnu, the life of organic unity in the Self, flooding the Causal Man with His life, and thus inducing It as it were to project its Self-consciousness into the lower planes. Like the baby learning to lisp, and helped in this by the loving pains taken by the mother, cajoling and coaxing the child into speech and action, the life of Vishnu acting upon the Causal Man, gradually makes him seek expressions in the lower planes, by selecting from the lower planes atoms, which can form the vehicle for his life-manifestations in the corresponding planes. These permanent atoms are the material bases which gather the results of evolution and which form subsequently the link between the Causal Man, the re-incarnating Ego, and the lower planes and act further as the nuclei of the lower bodies.‡ “ The results of all assimilated physical experiences remain stored in the permanent physical atom as powers of vibrating in a particular way ; the results of all assimilated astral experiences are similarly stored in the permanent astral atom and of mental, in the mental unit. . . . When the time comes for re-incarnation the mental unit acts as the attracting centre for the new mental body—the astral atom plays a similar part in the forming of the astral

\* Dr. James' *The Varieties of Religious Experience*, p. 515.

† *Theosophical Review*, Vol. XXXI., page 58.

‡ *Theosophical Review*, “ Evolution of consciousness,” *Ibid*,



body and the physical atom in the forming of the physical." These permanent atoms are not, however, to be confounded with the centres of consciousness. They are not to be regarded *per se*, as *the centres*. The permanent atoms are the nuclei of the bodies and are the expressions of the centres of consciousness in their organic life, in their life of manifestation and relation. They express the " I " not as it itself is, but as it appears in relation to the forces of the particular plane, not as regards its contents, but as regards its potential extent. The germinal cell of Weismann, as an infinitesimal cell, out of millions at work in the formation of organisms, alone and unaided determines by constant segmentation and multiplication the correct image of the future man or animal. It is, in short, the physical permanent atom, thus differentiated from the centre of consciousness, and is the physical cell which preserves the continuity of physical evolution. It is the result of two distinct lines of forces, first, the influence of the Causal Man, whose physical life is to be expressed in and through it, and whose centre of physical consciousness is to find in it harmonious expression, and, secondly, the workings of the organic life of Vishnu acting through the agencies known as the physical Pitris, and also the concrete physical progenitors. The astral centre thus is the result of the Causal Man and the Higher Pitris or Group Souls functioning in the astral plane, the expressions of the co-ordinating and organising life of Vishnu in this plane. So also in the mental. The permanent atom thus relates to the expression of the life of the centre, and not really to its inner nature. The atoms have further contained in them, the potentiality of the life of Brahmâ, the relics of Brahmâ's consciousness, which is their inner being. The centres

are thus related in a triple way to the three Logoi. Through the permanent atoms, they are connected with the Second and the Third Life Waves in the corresponding planes, while in their inner nature they are the results of the gradual increase of concreteness and definition in the First Life Wave.



## CHAPTER II.

## THE TRIPLICITY OF THE CENTRES.

LET us try to understand more fully the nature of the centres of consciousness in this triple relation. Let us go back to the stage when the First Logos, the Logos of Self-Conscious-Existence, reflects Himself in the monads on the Anupâdaka plane, and returns into darkness. These projections dwell in this plane, awaiting the "day of manifestation of the Sons of God," till by the Life Waves of Brahmâ and Vishnu, the materials for manifestation in the lower planes have been evolved. Though there is some influence of this self-consciousness in the evolution of matter by Brahmâ, though the very atoms themselves of the five-fold planes may be regarded as being due to the self-imposition of limits in the consciousness of Brahmâ and therefore to the Tâmasic expression of the I-consciousness, yet, as the trend of such consciousness is merely outward, the atoms thus evolved cannot express fully the luminous self-consciousness of the Monad, the Sattvic life of the First Logos. The limit of self-consciousness in Brahmâ's life wave is outward, and the atoms are further too general to serve as the vehicles of the pure "I," knowing itself only, and oblivious of the surroundings. The Monads are, as the expression of the pure I-consciousness, naturally self-centred and unrelated to anything outside. The unity of life of the Monad in its own plane is different from the vague unity underlying the Third Life Wave, as well as the organic unity underlying the Second. The unity of the Monad may be likened to

the unity of the "I" dimly manifesting through discrimination and reflection, the unity manifesting in the Second Life Wave may be likened to that by which the physical "I" expresses itself in every cell of the physical body, as well as through the general form. It is rather the unity of mine-ness—the molecular unity, as against the atomic unity of the true Self. In Theosophical literature, the unity of self-consciousness in manifestation and outwardness is described as the Monadic life, as the Monadic essence, which is atomic, as against the elemental essence, which is molecular. The elemental essence is the expression of the Second Unity, the Unity of the organism, the unity of mine-ness, and as such the elemental essence in each plane is the result of the impregnation of matter by the life of the Monad, as influenced by the action of Vishnu. The life of Vishnu induces as it were, in the atomic "I" of the Monad, the aspect of mine-ness, and elemental essence is formed by this downpouring life, flooding the matter evolved by Brahmâ, thereby connecting the abstract "I" of the centre, with the concrete Tâmasic "I" involved in matter. It gives to matter an organising power, the power of responding to outer vibrations on the one hand, and the inner vibrations on the other. If we take as an example the expression  $fA = a + b + c + d + e + \text{etc.}$ , then the life, the unity of consciousness in  $fA$  would represent the atomic consciousness in manifestation; the series taken as a whole, as a unity and expressing the value of  $fA$ , would represent the atomic consciousness influenced by the *organic* consciousness of Vishnu, holding together the discrete terms  $a, b, c, d, e, \text{etc.}$ , in an organic, homogeneous unity. So we may characterise the consciousness working through Brahmâ as a consciousness of limit, of Tâmasic

identification ; the consciousness of Vishnu would be the consciousness of relation, of organic unity ; and the consciousness of Shiva, would stand as the pure monadic self-consciousness, manifesting also through the centres. In matter, as we see when we are absorbed in material outside things, the unity is the unity of inhibition. In form, the unity is one of expression. In the centres, the unity is that of a luminous self-consciousness—but of this more later.

We can see at once why the Monad has to wait in the Anupâdaka plane until the five-fold universe has been evolved. For, if it were to act directly, if over and above the self-consciousness manifested in Tâmasic identification, the Higher Self-consciousness of the Monad were further manifested, then in that luminous, all-resolving Self-consciousness, the limiting and inhibiting tendency would dissolve away, like the veils of illusion before the illumined eye of the Yogi, and the evolution of matter, as the limiting, resisting surface to consciousness, could not be effected. The fire of self-consciousness would burn away the limits of memory, and there would be no manifestation. But if there is a stable organism, pliant and receptive, flexible and self-adjusting, capable of limiting itself to a point, and also having the power of expanding itself, so as to embrace and respond to everything outside and inside too, then with the help of such a form the self-conscious-centre can mix with and reflect itself in concrete limitations without destroying the very limitations by its touch. Hence, we read in the \*Srimad-Bhagavad how the Lord Nila-Lohita, the Rudra, the Root Monad, asked by Brahmâ to create, projected similar Beings from out of His own life, and how the innumerable Rudras thus produced began to

\* Op. cit III., xli., 11, *et seq.*

devour the five-fold universe, till at last Brahmâ entreated Them to desist for some time (till the vehicles are evolved) therefore, the Rudras, the Monads in the Anupâdaka plane, desisted from creation and “ went into the forest to meditate.”

We will consider now the evolution of the Tatwas and the preparation of the five-fold Field for the manifestation of the life of the Monads, due to the successive inhibition of powers in the Tâmasic self-consciousness of Brahmâ. We read in the Srimad-Bhagavad that \* “ When the Tâmasic Ahamkâra, the Ahamkâra seeking self-identification in the outer, became further differentiated, then from it evolved the Tanmâtra of Sound ; from this Tanmâtra, Âkâsha was evolved, and this formed the body of the Self, and so on.” Like the consciousness of a mesmerised person, identifying itself with a suggestion created by the mesmeriser and clothing the idea thus suggested with reality, the consciousness of Brahma gets inhibited by His life being voluntarily circumscribed in the pre-cosmic Relics of Consciousness, thus held out as it were before His eyes. These Relics of pre-cosmic consciousness, the Wisdom of a past Kalpa, are referred to in the Upanishad as the Veda which was manifested to Brahmâ — † “ He Who first evolved Brahmâ and gave Him the Vedas.” Thus, by successive limitations are evolved the five-fold planes, each the result of a type of consciousness. The characteristic of Prithivi as a Tatwa, lies in the Tanmâtra of Smell, in that modification of the consciousness where all other outer relations are inhibited. The consciousness as manifesting through the senses as smell, taste, etc., can be classified according to the intellectual

\* Op. cit III., v., 30, *et seq.*

† Shetâshatara Upanishat, VI., 18.



qualities contained in them. In purely sensuous impressions, we have the working of two kinds or two modes of consciousness. The first lies in the pure sensuous element, in which the concrete thing is sensed, simply as a concrete thing, and in the second we see the intellectual element, the element which shows forth in the powers of memory and discrimination, plus the purely sensuous element. The sense of smell, thus viewed, is the most concrete in its presentments and the least intellectual. In order of time also, it comes first and is the sense which is most put under contribution in the animal world. The plane of smell is, therefore, the plane of concrete manifestation, and we see why the physical plane is connected with the sense of smell. From the standpoint of matter, the physical plane is the plane in which greatest definition has been attained and, therefore, the greatest rigidity. The Srimad-Bhagavad thus characterises *Bhumi* or the physical plane, \* "As that which concretely manifests the Brahman, as that which can exist independently of the Higher Tatwas, as that which qualifies and conditions the Sat, the Reality, and lastly as that through which is manifested the inner qualities of all beings." It is the substratum for all manifestations, and of independent existence, and so is called the plane of individualised activities.† The centre of consciousness manifesting in the physical is, therefore, the most individualised centre, the centre which acts as the substratum of the Higher, which qualifies and conditions the real inner life, and which manifests fully the possibilities of the Self.

The next higher plane is that of Apas, water, with the corresponding sense of taste. It is, as Mrs. Besant calls

\* • Op. cit III., xxvi., 44, *et seq.*

† Theosophical Review, Vol. XXX., p. 540. 4

it, the plane of individualised sensation or desire. The functions of water are thus given in the Srimad-Bhagavad \**“Humidity and moisture, the power combining and moulding other Tatwas, yielding satisfaction, removing thirst.”* It is the Tatwa which has got as its principle characteristic, sentiency and thirst for sensation. The corresponding centre is characterized by the power of imparting what in *“Light on the Path”* is called the moisture of life and zest to the separated life. It is that which furnishes, as it were, the Mould in which the physical is built, which synthesises the concrete, disjointed physical things into a higher compound.

The next Tatwa is that of Tejas, and it is characterised by the powers of †disintegrating things, of extracting the essence underlying things, of assimilation of things thus disintegrated and of re-manifesting them on a higher basis. The permanent atom in the mental plane showing forth the function of the Mind has thus the qualities of discrimination or disintegration and of higher re-construction and synthesis. It has the power of extracting the elements of conscious experience from all concrete manifestations. The corresponding physical sense is sight.

The next higher Tatwa is that of Vayu, having the characteristic principle of touch. It governs the workings of all the other senses, and underlies the activities of sight, taste, and smell. The corresponding triangle in the Life side, therefore, has the characteristic principle of unifying the three lower centres, and it is the motive force which regulates the manifestations and workings of the lower three. Its faculty is the faculty of intuition, of direct touch, of immediacy. The three

\* *Op. cit.*, 39. *et seq.*

† *Srimad-Bhagavad*, 38.

lower centres, corresponding to the three lower planes, though having the principle of touch underlying them, contact only the vibrations emanating from a thing, rather than the thing itself—as is done by intuition—by direct touch.

The highest of the Tatwas is the Âkâsha, with its characteristic quality of enveloping everything, constant amidst their changes and unaffected by these. Like the sound, unifying and manifesting the speaker, his meaning and purpose, the corresponding triangle in the Âkâshic plane is characterised by its synthetic life, manifesting at one and the same time, the Self as the Actor, as the Manifested Voice, the Self as the principle of relation, or the Self underlying meaning and purpose, and the Self manifesting as Tanmâtra. The corresponding physical sense is hearing. The Monadic life of the Self thus embraces all the three-fold potentialities of manifestation and it is the substratum, the field in which the lower modifications, infinite in number, can exist. And so also does the Gîtâ say\* “As the all enveloping Âkâsha because of its extreme tenuity is not affected (by anything contained in it) so the Self (the Monad) existing in every part of the body is not affected (by the qualities of the body).” The centre now exists, not only as the centre, but, as it were, in every part of the circumference and the field.

The evolution of the Tatwas furnishes the five-fold field in which the Eternal Man is to develop His inner powers. The Tatwas contain in them potentialities of consciousness which, under suitable conditions, are to evolve the Monad by supplying It with proper food. But as we have seen, the Monad is still too divine to



come directly into contact with this field. The reflection of the self-consciousness of the Logos, which forms the life of the Monad is too abstract, to be able to contact the Tatwas with their outward trend. Further, as already said, the very nature of the Tatwas as the Relics of the Tâmasic consciousness of Brahmâ in its outwardness and self-identification, can but vaguely reflect the self-consciousness of the Monad. With the help of the Life Wave of Vishnu, the organising and synthesising life of the Second Logos, there is, however, some possibility of reflecting the life of the Monad. As in ordinary life, it is easier to realise the "I" as a relation in manifestation than in its high abstract nature, so also the luminous self-consciousness of the Monad—which is *un*-consciousness to us—can only find expression in the earlier stages through the help of an organic unity. But the organism, the upadhi which can reflect this absolute self-consciousness must also be more or less of the nature of a unit. Thus, taking the lowest analogy, the physical body with its divers qualities, with its infinite potentialities, can reflect in some measure the life of the Monad because, though made up of the outer many, it is at the same time an organic unity. Hence is the necessity of the permanent atom as the vehicle of the centre of consciousness of the corresponding plane. An atom or relic of Brahmâ's consciousness, *per se*, is too vague in its self-consciousness, in its contents, and at the same time is too separative in its intent to be of any use for the manifestation of the higher life. The higher dimensions of the monadic consciousness, or rather the consciousness with its infinite powers, if to manifest at all, must manifest as we have seen in terms of a series, having on the one hand an organic unity corresponding to the unit-life of the



Monad and yet having an infinity of terms to express the infinity of powers of the Monad and Its projected centres. Hence we see how the life of Vishnu acting as the Higher Pitris, floods the Causal Man, and for that matter the Monad Itself, and thereby causes the life of the unit Monad to expand. The Life-Waves of Vishnu are seven in number. The Life-Wave manifesting through the Kumaras, the Agni-Sattva Pitris induces in the Monad the function of individuality, the basis of the manifestation of the individual. In the form-side the result of the interaction of Vishnu's life through the Kumaras with the life of the Monad is two-fold. In the first place a permanent atom is produced in the Causal planes as the nucleus of the future causal body, and contains within itself the two-fold potentiality of permanence and stability which is the expression in the life of matter and form of the self-conscious life of the Monad, and the potentiality of an organic expression, of manifesting as a series. The pure life of the Monad represented by "A" becomes under the influence of the Second Life-Wave  $fA$ . It is the permanent atom, a unit in one aspect, and yet evolving out of it in its organic life the series  $fA = a + b + c + d + e + \text{etc.}$ , each term of which also reflects the same consciousness—the consciousness of "A" in its concrete and self-limiting aspect. The monotonous self-consciousness of "A" like the unit life of a single note, becomes expressed in an organic unity—the unity of the melody, with resisting surfaces of concrete notes.

The life of the Third Logos fixes the limit, within which the atoms formed by His involved consciousness shall vibrate, but the spirillæ of forces in the atom, the potentialities of manifesting the higher forces, are due to the inductive life of the Monad; for though as yet

there is no projection of centres while the work of the Third Logos is going on, yet, as the field thus being prepared is to be the field of Monadic evolution and expression, there must be some connection between the Monad and the field.\* As in the Cosmic planes Prakriti manifests only under the supervision of the Self, so also, in the evolution of the spirillæ in the atoms, there is a subtle influence of the Monad. Then by the Life-Wave of Vishnu, the connection between the Monad and the field is made more definite and tangible, and an aspect of the Monadic life is centred in each plane, through the corresponding permanent atom with its life of expansion. The Monad in eternity is thus drawn down from its empyrean heights, to become the Monad in Time and Space. By the action of the Pitris the monadic expression is made still further concrete, while at the same time it links the reflection of the Monad to a field of possible experience; and in the mental, the astral, as well as in the physical planes, the centre of monadic reflection through the permanent atom is connected with and made to evolve from an infinite variety of minor expressions. By this process, the Monad, without incarnating directly in the lower types of life belonging to these planes, is connected with the various kingdoms of Nature. In the Elemental kingdoms, it establishes connection with particular types of Elemental Essence and evolves thereby the power of response to desire and mentality, through the permanent atom of each plane. In the physical plane, too, it becomes connected through the physical atom, with special classes of the mineral, the vegetable, and the animal, evolving by its contact the corresponding qualities of these kingdoms. Though living for ever in

\* Cf., Bhagavad Gîtâ, IX., 10.

the Anupâdaka plane, yet it contacts the lower planes through its reflections, like the foetus gathering its food unconsciously in the umbilical vesicle, by means of the allantois. Yet it may in some sense be regarded as passing through all these forms in the various kingdoms in its downward arc. This truth of the overshadowing by the Monadic life—the evolution in the lower kingdoms—lies at the basis of the doctrine of the transmigration of the soul, and illustrates the meaning of the dictum in the Shâstras, of Man passing through 80,000,000 incarnations in sub-human forms, ere attaining to the human stage. It also explains why man has a peculiar *varna* or colour, and why he is connected with particular things in the mineral, the vegetable, and the animal kingdoms. It also explains why particular things are considered as necessary in particular forms of ceremonial magic.

We will consider next the important question of the heredity of the centres of consciousness and the permanent atoms. As can be seen this heredity is two-fold. Through the heredity of the atoms, the centre of consciousness is connected with the various Pitris, from the concrete physical progenitors to the immortal Kumâras. The permanent atoms of the three lower planes, as well as the permanent atoms which go to fix the Causal Triangle, the Causal Man, and define its being, are the results of the life of Vishnu expressing itself through these Pitris. Thus in physical heredity, man is connected directly with those physical progenitors and, through them, with the whole humanity. The development in power of the germ cell of Weismann, which forms the physical basis for the manifestation of the physical centre of consciousness, is thus the development in the powers of co-ordination and co-relation, the power



of segmentation, whereby it can evolve the composite organism, its periphery in space. So also, with the other permanent atoms. It is only when these atoms have thus developed that the mere supervision of the Causal Man over the formation of the permanent atom gives place to the projection of its life to become the corresponding centres of consciousness. In the pre-natal human evolution we see the same forces at work. The multiplication of the one cell underlying the physical organism, into the concrete body with definite parts, takes place within the womb of the mother. The work of imparting the characteristic qualities to the matter of the physical body, the formation of the tissues, is due to the action of the organising life of Vishnu under the supervision of the Ego that is to be born. This supervision is no doubt karmic and normally unconscious, and is coloured by the resultant Karma of the past incarnations. So it is said that, before the seventh month of the pre-natal existence within the womb, the Ego does not incarnate in the physical body that is being built, but being karmically attached to it, controls its formation by its inductive life. Similar is the case in the cosmic planes when the Monad is sent into incarnation. The pre-natal work in this case corresponds to the building of the future vehicles of man, in the first three-and-a-half Rounds, by means of the successively projected centres.

We will next consider, more in detail, the action of the Second Life-Wave. The Life-Wave of Vishnu, as the organising power containing within it evolved Beings from the past, the Devas and the Pitris, floods the Monad with its loving life and induces it to put forth a part of its latent life. One of the results of this activity is that the centre of consciousness projected from the

Monad becomes attached to an atom of the plane. The next effect, however, of the flooding by the Second Life-Wave is the evolution in the other atoms of the plane of the power of response, which connects the permanent atom with the non-attached atoms by a subtle connection of life, and which, like the amniotic fluid surrounding the embryo, feeds and nourishes with its characteristic food the centre of consciousness as yet only overshadowing the permanent atom. In the Third plane of Fire or Mentality, the Monadic Essence thus formed by the flooding of the atoms of the plane with the life of Vishnu, while connecting the permanent atom with its field on the one hand, goes on the other hand to form the bodies of these Intelligences, the Beings of the past Kalpa, who, having already evolved the atomic self-consciousness, together with the life of relation, become now the great Cosmic Devas. Having evolved self-consciousness in the past and yet knowing the relations between the different aspects of the Self as the unit, as the organism, and as matter, They form the bridge between the evolving self-consciousness and the organism on the one hand, and between the organism and the outer matter on the other, in terms of mentality. Without Their activity the Man within can never extract from the outer world of experience the self-conscious element underlying organism and matter by which he is to grow.



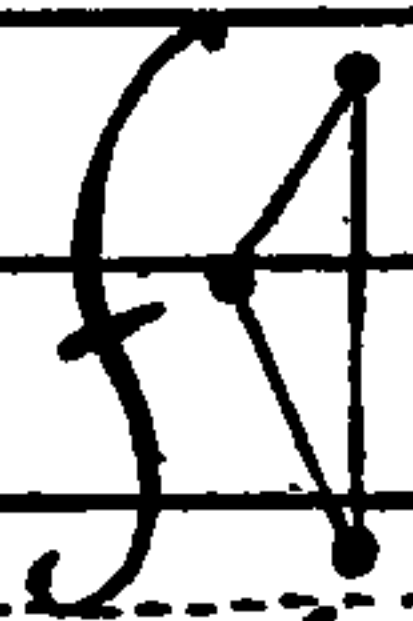



The combinations of these atoms, now become Monadic Essence, are called the Elemental Essence, having the power of expressing abstract thoughts by concrete combinations. And Vishnu's life, as the organising power in the Elemental Essence of a plane, goes to clothe the minor Devatas or Deva-yonis, as they are called. The Monadic Essence expresses the life in terms of the

“ I,” the atomic life. The relation expressed through Elemental Essence is the relation of the molecular mine-ness as against the atomic I-ness. Thus does the life of Vishnu place the centre in the conditions for nutrition and induce in it the powers of consciousness as a powerful magnet induces magnetism in a piece of soft iron.

CHAPTER III.

THE PRAVRITTI MĀRGA.

WE will now consider the relations subsisting between the reflections of the Monad in the successive planes, in their two-fold life, as a unit and as a series. These can be depicted by means of a diagram.

Pure Monad and Its Projections.	Monad as played upon by Vishnu.	Expansion of the Monad.						
<i>Adi</i>								
<i>Anupādāka</i> 								
<i>Âtma</i> 								
<i>Buddhi</i>								
<i>Manas</i> 								
<i>Kâma</i> 								
<i>Shula</i> 								

It will be seen that we have distinguished between the reflections of the Monad in the successive planes and the centres of consciousness. The first column represents the manifestations of pure I-consciousness as a unit and as unrelated to anything else. It represents the modifications in the absolute I, unconditioned by anything outside. It is the pure *Nâma*—the aspect of

consciousness and life of the Monad, which is evolved by Yoga and renunciation. Whereas the other, the second column, refers to the same “ I ” in its life of relation, as the centre of life expansion in the corresponding plane. The difference is not a merely fanciful one, but is a fact in Nature. If we take the example of the centre of consciousness in the Astral plane of the ordinary developed man of the world, and that of a Yogi, we shall see that though the “ I ” manifesting through the desire and mentality is felt as an “ I ” by the ordinary man, yet, it is felt more as a relation, as the result of contrast and limitation, than as an all-pervading essence. Thus it manifests only when there is an outer something to relate itself to. If there is no relation, if there is nothing which can draw out this “ I ” of function, then the centre of consciousness is also lost in apparent nescience. We are awake and respond to astral sensations only when there is a background to our I-consciousness, a background of relation. The consciousness of the “ I ” in dream manifests only when there is something harmonious to express the life of relation ; but, when through the absence of such suitable objects, there is no expansion and relation, then our consciousness disappears into *laya*. Very different is the character of the centre of consciousness of the evolved Yogi. He is awake in the Astral plane, even if there is nothing harmonious there to reflect his consciousness into a series. His “ I ” is not one of function (of *Vritti*) for he has by renunciation and self-control detached his life from the phenomenal expressions of the series ; and so he is awake—even in that state which is night for other beings.\* He is centred in the inner contents of the I-notion, as against the outer extent,

\* Gītā, II., 69.



and so, when the outer drops, he is not lost in unconsciousness. Patanjali, in his Yoga Sutras, has defined sleep to be the function of the Self without a substratum\*. Sleep, or unconsciousness, results when the consciousness is deprived of the power of expanding itself in a series. But the disciple is further asked to lead the life of renunciation and to kill out attachment, and it is only when he is able to centralise himself upon the pure I-notion of a plane that he can detach this consciousness from the outer expressions and yet keep his Self-Consciousness intact. In the "I" reflected merely as the Laya-Centre (Nâma) lies, therefore, the possibility of bridging the gulf between the planes and of keeping the consciousness intact in the midst of dissolution of the plane, either through the daily (Nitya) pralaya, the daily indrawal of the life in sleep and Sushupti, or in the cosmic pralayas. So it is said that in the Kali Yuga salvation is possible only through the name (Nâma). In the celebrated Kârîka or the commentary of Ganda-pada, to the Mândukya Upanishad, we find also hints as to the difference in the I-notion between the ordinary man and the Yogi, between the I of relation and the I in essence. It is no wonder, then, that the investigators of the Psychical Research Society, including Myers, unable to discover the real I, have fixed upon the Self in relation as the only Self. Therefore we have styled the manifestation of the pure I, the pure Nâma, through the permanent atoms, the function I—the pure Monad, conditioned by the Monadic Essence and seeking the expression of itself in terms of a series. The one is a centre of consciousness *per se*, conditioned only by the abstract Ahamkâra, and the other is the centre manifesting as the permanent atom, the centre of the mani-

\* Yoga Sutras, i., 10.

festing circle. The one is connected in heredity with the pure Monad, the Monad in the Anupâdaka plane, whose expression it is; the other is connected by heredity to the Pitris and is played upon by the Deva energies. The evolution of the one depends upon its reduction to its source, the Monad, and the evolution of the other lies in the harmonious reduction of the life of expression to the life of Ishvara, manifesting in the cosmic side. The latter, we have seen, forms truly the thesis of the Karma Yoga, the Yoga of Action. It is the lateral harmony, the union through development and expansion which Karma aims at. The other process is the vertical harmony, the harmonising of the successive reflections to their sources—the reduction of the purified centres to the source—the Monad.

During the downward arc, the centre of consciousness in its infantile state is conditioned by the life of Vishnu acting through the permanent atoms. The centre of consciousness can attain definition only in the physical plane, the plane of concrete individuality. The more evolved the permanent atom in the physical plane and the richer it is in its potentialities, the greater the growth of the resultant I-notion. The definition of life in the physical plane is also two-fold. The first lies in the definition of the concrete terms in the expanding life. This is the definition of the Pravritti Mârga, the definition of expansion, by which the life of relation of the centre, is expanded into a concrete series of manifestations. This is the first stage in the growth of the I-notion. We have considered this before.\* The baby Ego can only realise its stable unit life by expanding itself into a homogeneous series, containing stable, concrete and relatively permanent terms. Thus the

\* Studies in the Bhagavad Gîtâ, Yoga of Discrimination.

persistence of the physical body, amidst the vicissitudes of life and changing environments, induces in the Ego the notion of its own stability and permanence. But even this is formal. The real concreteness of the individual centre would lie later on in the life of renunciation and non-attachment, whereby it differentiates itself, from even its stable expressions. The unity of the self-centred consciousness and its stability are thus different in nature from the unity and stability of the centre, in its life of relation. The one depends upon and expresses itself through the outer forms, while the other is independent and is simply centralised upon the inner I-notion—the one is the concreteness of the Pravritti Mârga and expansion, the other, the concreteness of the Nivritti Mârga and renunciation. In order that the self may realise itself in its uniqueness, as the one without a second, it has to attain self-consciousness, first of all, in the physical.

During the gradual evolution of humanity, from the pure spiritual men of the Satya Yuga or Golden Age to our present day humanity, with concrete material I-notion, the trend of evolution has been towards the attainment of definition, through Pravritti Mârga, the expansion of life in terms of concrete projections. In each of the Yugas, one of the centres of consciousness becomes the principal centre, and the habitat of the consciousness is on the corresponding plane. Thus in the Satya Yuga the centre of consciousness was in the Causal, and man could directly sensate and respond to the forces in the Causal plane. But the definition of the I-consciousness then was rather a passive definition, due to the external powers of the Devas, helping and guiding the infant humanity. The permanent atoms of the lower planes were then in a vague and



ethereal state and wanting in concreteness. So it is said in the Puranas that the physical body in those ages was gigantic in its stature, but, changing with every thought and thus wanting in stability and permanence. It was almost a useless appendage ; for man in his passive state was in a kind of dream-land, sensating and responding to the higher vibrations in a dreamy, passive way. Then there was no sin—for the individuality was vague and undefined and passive in its activities. In the next Yuga the Tretâ, the mental unit became the usual centre of activity. In the Dvâpara, the astral unit was vitalised into prominence and man could wield the powers of the astral plane, but in the same passive way. In the Kali Yuga, however, the physical centre is the one most strongly vitalised, but even now we find traces of the predominating activity of the astral centre amongst the savages. Like some of the animals savages often now possess the powers of astral sight and hearing. The traces of psychic life amongst savages, collected by Mr. Andrew Lang in his " Making of Religion,"\* show that amongst some savage tribes, the activities of the astral centre at times preponderate over vague physical ones, and the centre of consciousness is still, more or less, in the astral. The physical body is very loosely connected through the physical centre to the Causal man, and in consequence, physical pain and suffering are almost disregarded because less keenly felt. American Indians have been known to fight even when the physical body was gashed with wounds ; while to our delicately constituted civilised man, such a thing would be absolutely impossible. During the downward arc the Causal man successively takes the lower permanent atoms in hand,

\* Cf., V., *Crysta Visions, Savage and Civilised*, p. 90.



and by centralising its life in these one after the other, evolves them into suitable centres of expression. In the physical the action of the real man, through his centre, produces what is called the nervous system, which helps him to translate physical things in terms of the mind. This impregnation of the physical atom becomes necessary, because of the tendency towards determination. Seeking uniqueness in the Pravritti Mârga through forms, man becomes identified with the physical vesture, and has to work *in* and *through* it. Thus cabined, cribbed and confined by his own will to attain to individuality, and yet containing within himself the potentiality of the Divine, and longing once more to regain his lost position as the reflection of the Self, he pours out his latent powers in and through the physical body and evolves out of the clumsy materials in hand, instruments to express his higher nature in a way suitable to the conditions of life in the plane. This impregnation of the life is also two-fold according to the state of evolution. During the downward arc he is relatively unconscious, for the reason that consciousness has not yet attained to definition, and because the activities are done in a passive fashion. The sympathetic nervous system is a relic of this stage, when the unconscious physical man, wooed out into activity by the outside powers, fecundates the permanent atom with his powers and evolves unconsciously a nervous system, through which he is connected with the outer world whether he wills it or not. The psychic life of the savage has, if we analyse it carefully, this element of passive sensibility and automatic response in contradistinction to the active and wide awake functioning of the Yogi. The opening of the eyes in clairvoyance is done by the savage, without understanding the *modus operandi*,

by simply going through some magical and ritualistic performances and through artificial stimulation. Even now, with the help of drugs, man can, by paralysing his voluntary nervous system, ensure similar results through the unconscious activity of the sympathetic system. Such phenomena in spiritualism as automatic writing, etc., have also as their basis the unconscious activity of this system. But with the average man of the present day, the activity of the astral is quite hidden and thrown into the background by the noon-day glare of the physical waking consciousness. Bhishmachâryya, the warrior sage of the Mahâbhârata, taught Yudhisthira that the consciousness of the vegetable kingdom was in *Susupti*, of the animal kingdom in *Svapna*, and of man in the *Jâgrata* or waking consciousness. Similarly also we can say that the substratum of manifestation of man's consciousness in the savage state was in the Astral ; while with us normally, it is in the physical. As centre after centre, evolving out of the Monad, is developed and vitalised, the consciousness of the Causal Man successively annexes these as its outward limit. Even if we scrutinise the stages of human consciousness in the infant we arrive at the same truth. In the first, or even in part of the second month of the baby's existence on earth, the consciousness is in the mental, and after that, it descends *a step* and is centralised in the astral. The physical movements belong to the sympathetic nervous system rather than the voluntary. This nervous system is due to the passive and purely responsive power of consciousness in its downward arc, and belongs to the past of the human race. The growth of the centres, during the downward arc of even the petty human cycle of a birth, or the cosmic cycle, may be characterised

in one word, as being a passive-expansion, due to the tutelage and guidance of the cosmic powers. It is involuntary rather than voluntary, and the automatism is the passive automatism of foreign control.

It is only when man becomes concrete and limited, when he attains to even this limited self-consciousness of the physical, that his growth in the higher planes also becomes more active and independent. Let us take a concrete case, the case of the astral centre and its development. As man knows himself as a definite, concrete and self-conscious entity in the physical, as he strives to bring his astral nature into control—even if this be done only for the sake of better harmony of life manifesting through the concrete physical consciousness—as he strives to regulate his emotions and desires, in harmony with the notions of self-consciousness in the physical, there is a re-arrangement in the astral life, with consequent co-ordination and definition of the astral centre. Instead of yielding himself to emotions however grand, he tries to mould his emotional life to the concrete and well-defined life of the physical, and the astral centre develops in stability and definition. The loss in expansion is counter-balanced by the gain in preciseness and definition. The passive, chaotic life of the astral centre in the downward arc gives place to a centralised life, and along with it the manifestation of a different kind of automatism. The automatism of the downward arc means the control of the centre of consciousness and its activities by the forces outside man. It is the automatism of the slave under the whip of the dominating master. It is passive and involuntary. But the kind of automatism of the astral centre developed through the action of self-consciousness is quite different in nature. There is no outside control, but on the



contrary, it is due to the training of the astral life by the downpouring life of the Ego. As we have already seen,\* in the automatism of the upâdhis or vehicles of consciousness, real automatism implies a two-fold harmony : the harmony of the powers in the microcosm with the powers of the macrocosm on the one hand, and the harmony of the inner consciousness with the powers of the upâdhis on the other. Without the former the centre can gain the mastery over these powers, but at the same time it renders them mute, lifeless slaves and, in consequence, the centre cannot be free. The powers thus rendered entirely lifeless, become for that very reason obstructions to the freedom of the consciousness. Unless the centre wills and pours out its life, they do not work, and in consequence there is a useless expenditure of energy in overcoming their lifeless resistance, with the result that the centre remains attached to its field. It is the forced inhibition practised by the Asuras of the Black Path. If, on the other hand, the centre is entirely passive, then the activities, the manifestations of the powers, do not really belong to the life of the centre and cannot really benefit it. The automatic manifestations of powers in the psychic or the medium, have this characteristic that the self-consciousness is rendered a passive and obedient slave. The higher power manifesting is forced upon it, and though there be manifestations of such higher powers, the paralysed centre of self-consciousness gains nothing by it. In most cases, mediums do not even recollect what takes place during the seance, and even if they recollect there is no expansion of their self-consciousness. To quote a familiar, though homely, Indian saying, the medium is like unto the bullock laden with sacks

\* Studies, 2nd Series, Chap. I.



of sugar, and though he bears the load, yet he tastes not of the sweet. Though there is a manifestation of higher life, yet there is no enrichment in self-consciousness. On the contrary, it saps away the little strength of will that he had. Psychism is a relic of the past. Like the canine teeth in man, it shows only the missing link. It is a trace of the passive life of the centre during the downward arc, and hence it is degenerative rather than developmental in the present stage of evolution. Another curious fact with regard to the passive development of the centres during the downward arc deserves special mention. The expansion of life during this stage being due to external control, there is no proper assimilation of experience and wisdom. To assimilate even in the physical, we have to output something of our own life; but, the centre being entirely passive and without self-knowledge there is no such outputting and hence, the mass of, say, astral vibrations affecting the centre in its downward process is not reduced to homogeneity and unity by the life of the centre. The outwardness of view at this stage further hinders the assimilation, and in consequence these unassimilated astral vibrations are dimly sensed as being outside the centre. The finer of the astral vibrations are held, so to say, in saturation in the passive consciousness of the *Tâmasic* centre; while the coarser ones, having directly only a physical momentum, show themselves forth as physical activities. The physical actions of the medium are due to these strong downward invasions of the astral life, but the finer and subtler ones are held in solution, though unassimilated. A day's review of the workings of consciousness will at once show how much of our activities, desires and thinkings remain thus unassimilated, though held in

solution. Only a small fraction of these unassimilated materials, naturally contradictory and conflicting in their nature, and un-unified by the life of self-consciousness, can express themselves in our daily activities, or even in one earth life. Thus these go on accumulating as outward and foreign things. When the man, having developed his self-consciousness and dimly responding to the Divine Life, longs to harmonise his astral life, this unassimilated stock of astral experiences of the Race in the past, and of the man himself in the downward arc, become vitalised by the current of aspiration towards the higher life, and they appear to the aspirant as hostile outside powers, threatening to submerge his life of self-consciousness. This is the veritable Dweller on the Threshold, so ably depicted in "Zanoni," the paralysing outward power which works the ruin of the aspirant. The life of aspiration precipitates these unassimilated experiences, and the aspirant is washed away by their terrible force. The precipitation sometimes takes the form of an outside control, against which no strength can prevail; sometimes it takes the shape of even the Teacher, and thus subtly insinuates things to delude the aspirant. How true it is, as H.B.P. has said, " \*Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee; . . . His sins will raise their voices like the jackal's laugh and sob after the sun goes down; his thoughts become an army and bear him off a captive slave." It is the Skandha of the Buddhists, and its action too is automatic. "The silly jingles, the inhibitive timidities" of Myers, referred to above, are due to this stock of unassimilated experience—the result of Sañchita Karma. They belong not

\* The Voice of the Silence, Fragment I., pp. 25-26.

to the life of the self-conscious centre, as Myers would have us believe, but to the passive life of expansion in the past. They refer to the field of manifestation of the centre, rather than the centre itself, and touch only the outermost fringe of its being. Occult Science knows them better, and hence insists upon the paramount necessity for the cultivation of the six-fold virtues as the pre-requisites of the higher life in the disciple. These have the effect of strengthening the life of self-consciousness in the centre in the first place, and of assimilating the past Karma, without being swept away by the violence of the eruptive forces. That is why the moulding of the life by steady practice of the attitude of surrender towards the Master and the Upâshya (the Ideal), of questionings and intellectual control over the lower nature, and actions done as sacrifice are all demanded of the disciple.

Such are the three centres of consciousness in man, sometimes likened unto three knots in the string of self-conscious existence—the three Nâmas, which cosmically, as well as in man, synthesise all experience.\* And they are called the projections of the Atma-Sakti, or the powers of the Self ; for even, in their limitations, they all refer to the Self. Their voice is the voice of the Self, the “ I,” the One without a second. Each contains within itself the potentiality of the Parent Self ; each may be likened to the fiery nave of a burning wheel, the outer rim of which is the matter of the plane, and the spokes of which may be likened to the powers of the senses, which connect the outer with the inner life. Like the Flame, each has the power of throwing out a thousand sparks all around, which under suitable conditions can again re-manifest into Itself. It is to these

\* Cf., Srimad-Bhagavad, !II., vi., 9, *et seq.*

imperishable Laya Centres that the Upanishad\* refers when it alludes to Brahman as containing the Three Imperishable (Akshara) Bases of manifestation. These Three, taken with the Triangle which is their source, or, in other words, the Immortal Monad, having thus a six-fold manifestation, is the *Sadânana*, the Six-headed the Kumâra, the Kârtikeya, the Commander of the Deva army. We find in the Puranas, how the Seed from the First Purusha was cast into the Sacred Flame as the Womb, and how this Seed was fed and nourished during its gestation period, by all the Devas, and how thus nourished, it developed into the war God Kârtikeya, under whom the Devas fought against and conquered the Asura Târaka. It is the Immortal Man, thus developed into strength by harmony with the Cosmic Powers, who is destined to be the generalissimo of the Deva army. It is significant to note in this connection that, Kârtikeya is variously termed the Kumâra, the Bachelor, the *Guha*, or the Secret Life, and the *Skandha*.

The ten centres of consciousness which the Srimad-Bhagavad speaks of as being due to the Daivi Sakti of the Logos, are the centres of relation, divided into the two classes—five belonging to the motor activities and the other five to the sensory. Their function is to relate the centres to the Self infolded in matter. Each is a relic of the modification of the Divine consciousness in Its outwardness and life of relation. Later on, we shall see, how these centres are unified in consciousness into the One Self which is their source.

\* Cf., Shetâshatara Upanishad, I., 7.



## CHAPTER IV.

## QUALIFICATIONS FOR DISCIPLESHIP.

**W**E will now resume the subject of the qualifications of discipleship, the qualifications which are necessary for transcending the limitations of form on the one hand and the limitations of Nâma, of the centres of consciousness regarded as isolated and disjointed projections of the Self, on the other. Though we are in reality the Monad, yet identifying ourselves with the physical centre, the physical nâma, we are subtly coloured by its limitations. The notion of the concrete, separated "I," the outcome of the physical centre, so colours and dominates our thinking that, even in our aspirations, it exerts a subtle influence. In meditation, in religious contemplation, we find the physical notion of a separated centre of consciousness dominating our thinking, and it makes our noblest endeavours, in their conscious effect, converge towards this concrete physical self. It is only when the centres are regarded as the projections of the Divine, when the subtle identification of life with the contents of the I-notion drops away, when the centres are seen merely as the conditions of manifestation of the life and not as the Life itself, that the unification of these centres is possible. But so long as the consciousness identifies itself with the conditions for manifestation, so long as we are attached to its contents and lose sight of the One Life, so long the unification of these centres must remain but an idle dream.

We will, therefore, analyse the three-fold requirements which must be fulfilled ere there can be any expansion of consciousness caused by the Life of Discipleship. The first of these lies, as we have seen, in *surrender*.

Surrender implies the sacrifice by the centre of its own limits of Ahamkâra. It means that the life manifesting as the centre, transcends its original limitations through devotion and love towards one in whom it sees, as it were, its future goal. The principal requisite for the unification of the life-centres through occultism and discipleship is, as we have seen, this mergence of the Ahamkâra. The life which the candidate for initiation had been aspiring after unconsciously, in the previous stages, the love and the unity which have been drawing the man upwards and which have been developing in him unconsciously the life of the Higher, now manifest and strike the chord of life. In the harmony thus produced in the disciple, in the exquisite symphony of the divine music falling upon the ears of the soul, the petty and limited I-notion, the life of the centres, transcends itself and is transformed into the life of the Higher. The love of the Guru, the illimitable life of compassion breathed out by the Master, takes up the harp of life and smites on all the chords with might and strikes the chord of self, which trembling passes in music out of sight. Surely, Love is the fulfilling of the Law, and this love is one solvent for transmuting the lower centres into the Higher. This love, this surrender of the soul to the Divinity manifesting as the Master, this 'devotion to something afar from the sphere of our sorrow,' makes the heart like the Memphian lyre, out of which the impinging rays of the rising sun evoke divine music, and in that music the centre, swan-like, sings and dies and is regenerated. It is this surrender

of which the great Master of the West speaks : “ Sell all that thou hast and follow Me.” It is this self-dedication of which the Gītā speaks\* : “ Forsaking all dharmas, come unto me alone for shelter ; Sorrow not, I will liberate thee from all sins.”

The necessity of this surrender is apparent if we only consider the fact that, in transcending name as well as form, the consciousness has first to realise its higher nature. How can we drop the I-notion, the very life of Abhimâna, which permeates through and through our whole being in manifestation ? The terms of the expansion of life, of the centres, the concrete phenomena of manifested life, are all strung together by the invisible thread of mine-ness running through them. It is only when this Ahamkâra is purified by doing everything for, and surrendering every activity to the Divine that the consciousness can dimly respond to the higher unifying life. When dimly sensing a higher “ I,” the soul longs to pour itself out in surrender and forgets once for all its self-regarding and self-centring attitude, it becomes possible, through love, to get a glimpse of the higher life. It is this surrender which supplies the positive element in Vairâgya or dispassion, and which by lulling into silence the outer sounds makes it possible for the longing soul to hear the voice of the Self, the Voice of the Silence and the Unmanifest, above Name and Form. So even in Yoga practices the Gītā enjoins the disciple at a certain stage, to stop thinking and surrender the mental activity.† But unless the higher nature dawns upon the mind, it is impossible for the life to renounce the limitations of name and form, or even the very power of the attention of the mind. The soul, attracted

\* Op. cit XVIII., 66.

† Cf., GĪTĀ, VI., 25.

by the higher life manifesting through its Ideal, centres itself upon it and in that love, the fetters of ignorance and the sense of being limited by a name, drop away and the consciousness is set free in the higher realms. Loving the Master as the ideal—the heart, recognising Him as the One Substance, gladly sacrifices unto Him every other thing having substantiality. “They are Thine,” the disciple would say, and in that thought, not only is the existence manifesting as the Master dimly realised, but along with it there is an expansion of consciousness which includes equally the I and the Not-I. The limited life of the centre realises the existence manifesting through the Guru as embracing everything and as imparting to everything the notions of reality and substance. Even in the ordinary manifestation of human love, the life of the beloved embraces everything else within its folds. To the loving wife, her husband is the centre, and through him she loves every one connected with her husband, yet this expansion is caused by his relation to others. His friends become hers because they are his, his likes become hers because they are his. The high and the low, the virtuous and vicious, the aged and the young, are all reduced to the larger unity, as his relations. Thus though there is a centre still, yet in love and surrender, the centre is realised as a circumference including everything. So also, and in much greater degree, does the devotee, disciple, enlarge his being by surrendering himself to One Whose life embraces everything. Thus by love and surrender alone does the notion of the separated independent existence of things become transmuted into the notion of the One, the Unique, Who at the same time embraces everything. Rightly it is said that love is the reduction of the universe to a point, and the expansion of the point to



embrace the universe. It is a recognition by the heart of the One Divine Life, Whose radiance clothes everything with substantiality and existence: the One Reality through which, according to the *Srimad-Bhagavad*,\* the reality of the phenomenal world of name and form is seen as the reality.

The next condition of discipleship is called *Pari-prashna*, often translated as questionings. This implies the development of intellectual faculties to an extent which has been described in the *Sânkhya Yoga* of the *Gîtâ*.† It is possible only when the power of the intellect is keen and incisive so as to penetrate through forms and modes of thought, in order to arrive at the underlying unity. But this questioning is different from ordinary intellectual thinking. The questioning demanded of the disciple is the power of application in search for the unity of Life which he has dimly realised through surrender. Ordinary thinking, nay, even philosophical thought as now understood, is concerned with forms and modes rather than with the One Life. Problems are taken up and thought over till something of the truth underlying appears. But the aspects of truth so discovered are of the world of description, and they have no bearing on the One Life which underlies them all. Thus we see that in spite of grand discoveries in science and philosophy man makes comparatively little progress. The truths thus discovered are unrelated to man's real Self. They are not seen, nor understood in relation to the One Life, but remain disjointed fragments outside the real man. We are no nearer our goal by such discoveries as the X-Rays or wireless telegraphy, nor is the world sweeter because of the keen

\* Cf., *Srimad-Bhagavad*, I., 7.

† *Bhagavad Gîtâ*, Mrs. Besant's translation, p. 56.

analysis of philosophers in psychology. Indirectly, however, these discoveries may stimulate one bent upon seeing the Self ; but directly and in the process of thinking, these truths do not help us much. What the physical brain knows, what the physical memory may contain, and what the physical consciousness may reflect, are not *per se* helpful in leading us to the knowledge of the One Self. They are the mere phenomenal garbs which the One Consciousness appears in ; and if our attention is fixed on the phenomenal and transient elements in these, we may know something of the nature of these forms but nothing of the inner life. All questionings, therefore, in order to be of help to the disciple must be directed towards grasping the One Life as distinct from the many forms. By missing this important point, by taking the forms and modes of life as independent entities, and overlooking the unity of the Self, the philosophers of the materialistic school miss even the Ego in man. Such thinking is a great obstacle to the one-pointedness of intellect, as we have already seen in studying the Sankhya Yoga, and hence the Upanishad says : \* " They enter into darkness who worship Avidya, but to greater darkness go they, who are given to knowledge." Intellect, in order to be helpful, must also be directed towards the One Self as contrasted with the passing forms. Thus the Gîtâ says :—† " Thinking on That, the Self, believing in That, solely devoted to That, they go whence there is no return, their sins dispelled by wisdom." Also ‡ " On Me fix thy Manas ; be devoted to Me."

The first essential in this questioning, therefore, is the recognition of the Unity, the Self, whether manifesting as the Human Monad with its centres, or as the Ishvara,

\* Isho-Upanishad.

† Gîtâ, V., 7.

‡ Ibid, IX., 34.

or even the Guru. All thinking, instead of being directed towards the knowledge of forms and their potentialities should converge round such points of unity. The world of forms is often compared to the sand grains on the sea shore, impossible for any mind to calculate. Above, below, whether in the regions explored by the telescope, or in the fields which the microscope reveals to our view, there is an infinite gradation of forms, which staggers even the boldest mind to contemplate. There is an infinity of forms in the universe evolved by the Infinite. The desire, therefore, to know these, is sure to be baffled. Worlds after worlds are discovered, and yet worlds after worlds remain unexplored, and who shall dare gauge the Infinity? Hence the manifested universe is compared to the Ashvatha\* tree, with its root upward in the One Existence, while downwards stretch the innumerable branches with their thick foliage. In numerical infinity therefore, in the infinity of forms and appearances, we are sure to be lost, and it baffles all our questionings. The power of questioning which the disciple is asked to cultivate, is based upon the higher unity, the inner infinity, rather than the unity of forms and the outer infinity. It is the unity of the centre evolving the infinity of forms and stringing together the numerical infinity of manifestations, that should be the goal of all questionings. The numerical value of  $\pi$  must always be an approximation, but the same  $\pi$  can be realised more accurately as an abstract truth as a relation. We can try to measure the life of the "I" in us, in terms of its phenomenal manifestations, but such an estimate will ever fall short of the infinite phases of the ever varying personality. Being potentially infinite in

\* Cf., Gītā, XV., 1.



essence, its projections are therefore numerically infinite. So the disciple is asked not to look at its phenomenal manifestations, but to know it in its essence through what is called the non-duality of thinking. Apart from the immensity, the very nature of forms, as the externalisation of the life, stands against the realisation of unity which must underlie true questioning. How many of us, though proudly conscious of ourselves, can find out the "I" which forms the substratum of all varying phenomena? Engrossed in the forms, we lose the one-pointedness of intellect, which alone, as we have seen in the Sâmkhya Yoga, helps us in knowing ourselves. Thus, though there is knowledge, there is no *self*-knowledge.

The three non-dualities, the non-duality of thinking, the non-duality of action, and the non-duality of substance and existence, are defined by the Bhagavad,\* as the means to be employed for unifying in one Self-consciousness, the states of consciousness appertaining to Jagrata, Svapna and Sushupti. The non-duality of thinking is the result of the functioning of the intellect in search of the unity of Life. The separative tendency in the intellect is utilised in discriminating between the essential element in all sensations, perceptions and thoughts, and the non-essential—the self from the not-self. It is only when man's intellect is thus directed to discriminating the One Life from the phenomenal appearances it assumes for manifestation, that the one-pointed intellect referred to in the Gîtâ† arises. But the one-pointedness of thinking which the Srimad-Bhagavad refers to, as one of the essential requisites for Moksha, the non-duality of thinking which is required for a disciple, is something more than separative.

\* Srimad-Bhagavad, VII., 15-62.

† Gîtâ, II., 41.



It does not simply posit the ' I'' against the not-I, the Self against the non-self, but it reduces the non-self into the Self, or, what is the same thing, it " Gives the Self to the non-self."\* The disciple must develop that keen power of intellect which enables him to trace the Self in its involution, to follow the gradual process or externalisation and materialisation by which the One Life and Consciousness appears successively as the Tānmatras, the Tattvas, the Forms and the Centres. The questioning, therefore, implies the reduction of the powers of intellect into the service of the Self. It consists in transmuting the nature of the intellect and utilising it in order to manifest the unity underlying all things. It is the dedication of the intellect to the Self. As in surrender, there is the recognition of the unity of existence, so in this questioning, there is the recognition of the unity of consciousness. In surrender to the Master, there is an under-current of the unity of everything having for the centre the Master Himself. In surrendering everything to Him, there is always the latent knowledge of everything being related to Him. And in consequence, instead of there being in the consciousness the notion of difference between the passive relics of sub-conscious activity of the centre and the self-conscious nature of the centre itself, all these are reduced into a homogeneous whole and there is as the result the manifestation of a larger life of self-consciousness, which harmonises the past with the present in a larger synthetic unity. The outwardness and hostility of the sub-conscious activities of the past, and the consequent limitations of the centre of consciousness, give place to the larger life ; even the power of sight, which sees the dog, the Chandâla, the Brâhmana, the

\* The Voice of the Silence, p. 18.

cow and the elephant, as the manifestations of the same Self.\* It is the accentuation of the limited life of the centre, which really causes the disturbances in the psychic life, by invasions from the sub-conscious self of the past. The life of the centre as the "I," is capable of infinite co-relations; thus, in virtue and vice, in pleasure and sorrow, the self-same "I" can manifest equally. And it is only when, through the action of the centrepital tendency in Mâyâ, we limit ourselves and seek definition by inscribing the centre within the circle, that through the principle of antithesis, the limiting circles become so real to us. Hence, the *true* questioning depends upon the reduction of these two poles of being into a larger life, by tracing their genesis to the same source. They result from the life of the centre being polarised and, while under the control of the central consciousness, they may be utilised for the resuscitation, as it were, of the knowledge of past lives, yet without this larger life manifesting intellectually through questioning, and in a higher way through surrender, they are the causes of the self-consciousness being lost in particular forms of the disintegration of the personality, so well described by Myers and others. Not only is the particular centre rendered stable and harmonious by questioning, but the genesis of the lower centres from the higher may be successfully traced, with the result that the concrete physical centre thus unified with the astral sentient centre gains in the larger life of the higher, while the higher centre itself develops in concreteness of the peculiar kind belonging to its own plane. The concreteness of separation in the lower induces in the centre of sentiency a concreteness of psychic life in the higher. The definition of the

\* Gîtâ, V., 18.

physical helps in developing the definition of the astro-mental centre, so that in the place of the incoherent sub-liminal self, portrayed by Myers and others, a coherent, articulate self-conscious centre is evolved, which in its larger and higher life can harmoniously synthesise the self of the downward arc, with the centre, the self-conscious unity of the upward arc.

Thus does this non-duality of thinking help in the realisation of the one consciousness by resolving every phenomenon of name and form, of matter and energy, into the One Consciousness which, by limiting itself, externalises itself as name and form, "Just as," says the Bhagavata,\* "a piece of cloth is but the arrangement of the one thread multiplying itself, so too, the world of forms is but the appearance in Time and Space of the One Self multiplying Itself." If we take a concrete example we shall understand it better. Let us conceive of a burning point. If the point is moved rapidly backwards and forwards there will be produced the appearance of a line of flame. Moving the point rapidly in a circle, a circle of flame will appear, and if we conceive the circle revolving rapidly round its diameter, a sphere of light will be the result. But in reality, the line, the circle and the sphere, though appearing so real and tangible, are unsubstantial as the fabric of dreams. The point, the only reality, is thus made to appear in diverse ways as the reality which underlies the phenomenal manifestations. Yet, to all appearances, the point is lost in its manifestations. So, too, the One Self, the Rootless Root, lies hidden *in abscondito*, and is lost in its phenomenal manifestations in Time and Space, in the Tanmâtras, Tattvas, Centres, and so forth. Real knowledge looks to this



centre of all things and traces its unfoldment and manifestation. Real questionings have thus the One Self as the central point, and study from this standpoint the laws of the manifestation and reabsorption of all things. The disciple is not only to realise the unity of substance, but also the unity of knowledge which explains the evolution of the world of name and form from the One Self. Nothing is not-self to him—nothing is unreal. Everything is but a modification of the One Consciousness. Forms and the diversity of things do not blind him; for he knows their genesis in the One Life. He does not simply posit the Self against the not-self, but knows the not-self to be the phenomenal appearances of the One Self; he reduces the not-self to the Self; he knows the Self in the apparent not-self. This knowledge, which alone can free the consciousness from the limitations projected by the apparent Non-self, results only when he seeks to find out the underlying unity. So the Bhagavata\* says—“He who through the help of the Guru knows the One functioning through Mâyâ and hence appearing as the Many, he is the real knower of the Tattvas.”

We will now consider the third condition of discipleship and initiation, viz., Sévâ or Service. It is here that we make egregious mistakes. Content with the feeling of unity, with understanding intellectually the unity of the knowledge, we are apt to regard the unity of actions as being secondary. True realisation of the oneness of Life is, however, not a mere feeling, nor an abstract knowledge, but shows forth its nature even in actions. Karma, as we have seen, is the law governing the manifestation of the powers of the Self. High spiritual aspiration is useless, unless by Karma the

\* Srimad-Bhagavad, XI., 21-23.



various powers of being in us are manifested and unified. Spiritual knowledge of the unity by itself does not help much in harmonising the manifestations of our life. The vague unity of selfhood—of which we are conscious—is not sufficient in the face of those experiences, which go to prove the duplicating power of the three-fold centres. The mere knowledge of the Self, as the Unique is too shadowy to be of any practical use. Unless, therefore, the various powers which cluster round the centres of consciousness in man are also unified, unless the unity of the Self is realised in every act, the knowledge and bliss cannot become permanent. The difficulties which lie in the path of discipleship, the temptations with which a disciple is beset, are all due to the untransmuted and unharmonised powers in him, the relics of the unassimilated Karma of the past, and the sub-conscious life of the centres. The unification of the power of sight, for example, with the organ of sight and with external light does not help us very much in this respect. It may lead to the acquisition of occult powers, it may harmonise us with the Powers of the external world, but it does not help us in killing out the separated activity, the *kâma*, or desire for separated existence which even the Devas have got. The reduction of the inner Tattvas into harmony with the outer does not establish unity, though it may harmonise the different parts of the inner-man, the microcosm with the corresponding powers of the macrocosm. Even the powers of the lower Siddhis, which man acquires by such harmony, are disjointed powers, unrelated and un-co-ordinated to the One Life. Hence not only must the different centres be developed by Karma, not only must they be harmonised with their Cosmic Sources, and the various Siddhis be acquired,

but these centres and powers are to be unified and resolved into the One Life. If we turn to that master book on Yoga, the Sutras of Patanjali, we shall see how, by harmonising ourselves with the various powers, various lokas may be attained ; but this does not bring us nearer to the Self, for the consciousness is identified still with a part only of its being, and hence though there may be a loftier type of consciousness, yet it remains a limited consciousness and, as such, subject to the sway of Death. Moreover, the second difficulty of self-knowledge—the mergence of the consciousness in passing the neutral barriers between different planes is not overcome by the acquisition of powers. For these powers are the powers of the manifested and separated self, and the notion of the concrete and separated self governs the acquisition of them. So long as we strive to acquire powers, so long are we ruled by the separative notion. The development of physical powers by harmonising the body with the physical laws does not necessarily make men see the Self in everything, and so also, as regards other powers. So “ Light on the Path ” exhorts the disciple to hunger for such possessions as can be held by the pure Soul, that he may accumulate wealth for the United Spirit of Life, which is his true Self. The true power of the Self as seen in manifestation, is the power of seeing the One Life in the high and the low, in the material atom as well as in the highest Deva. All others belong to the separated life and are therefore subject to Mâyâ.

Karma, which leads to the externalisation of the life and the vivification of the different powers, should now be utilised in evolving unity. Though apparently a paradox, yet it can be done. The unity of knowledge, the non-duality of wisdom, shows the way in which

Karma should be done by one aiming at unity of Life and discipleship. If we grasp the fact that the various powers have all emanated from the One Life and Consciousness, if we understand correctly the import and significance of the occult truth that the senses and the mind are but the modifications of the One Consciousness, the very senses which carry us outwards can be utilised in returning inwards and fixing ourselves on the Self. The law of Karma may be put to contribution to make manifest the Oneness of Life instead of its Manyness. And this is done by non-duality in action, by doing everything with the full realisation of the One Life. This the Gîtâ says is done by sacrifice, by realising that : \**“ Brahman the oblation, Brahman the clarified butter, are offered to Brahman the fire, by Brahman ; unto Brahman verily shall he go who in his action meditateth wholly upon Brahman.”* So also : †*“ He who acteth, placing all actions in Brahman, abandoning attachment, is unpolluted by sin as a lotus-leaf by the waters.”* Actions are to be done so long there is manifested existence, but wise is he who can change the binding power of actions by changing his attitude. Thus, instead of vivifying the senses with his separated life, he does action in order to realise the existence and powers of the Self. The eyes can be made to manifest the Self. Bent upon seeing the unity, and wisely exercising the powers of sight by dedicating them to the Divine, he sees the One Consciousness which manifests variously as the Deva, the Power, and the function of seeing. So the Vaishnavas of the much misunderstood school of Sri-Chaitanya say :—*“ If the desire of sight remains, long to see Him in every form ; if the desire for hearing remains, seek to hear His name only ; if the*



desire to act remains, act always in His service.” As through the unity of knowledge the activities of the apparently hostile sub-conscious-self of the past lead to the manifestation of a higher wisdom, which sees the Self equally in the Pravritti, as well in the Nivritti path, so also by reducing all activities belonging to the conscious or to the unconscious Self to the One Life, the Life of the centre gradually adjusts itself to the working of a Larger Life, embracing the manifested universe. The inner desires if unwisely resisted are sure to overthrow the disciple by their subtle colourings, but thus reduced they cease to be our enemies. The disintegration of the Self by the action of different powers—the higher level and the middle level centres of Myers—is only avoided, if we by actions so modify and harmonise the sub-conscious self of the past as to be in unison with the supraliminal and with the still higher self unfolded to us in deep meditation with the help of the Guru. Thus are the various activities reduced to the One Life and Consciousness, and so the Gîtâ says : \* “ Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity O Kaunteya ! do thou as an offering unto Me.”

By this unity and non-duality in actions the harmony between the sight, its powers, and its objects is established. Further, the subtle tinge of egoism and kâma which underlie all sense activities—the egoism which in the Vyasa commentary on the Sûtras of Pâtanjali† is described as the third stage of the sense activity—is transmuted into the fifth stage of life described as “ The power of existing for the sake of the Purusha.”

\* Gîtâ, XI., 27.

† Patanjali, Vyasa, Bhâshya, III., 47.



The senses thus come to be known as the expressions of the One Life for the purposes of linking Itself with the reflection of Itself in man. Actions thus done lead to the realisation of the One Existence. The immediate effect of such actions in consciousness is the feeling of harmony and unity. The temptations to which a disciple is subject in the astral plane life, the temptations which originate from the separated unco-ordinated powers of the senses and their presiding Intelligences, are easily overcome. Nay, these temptations cease to be. It is only when we want to dominate over these powers, when we know them as separate from the centre in us, when we do not see the underlying Self in the midst that we endow them with a spirit of hostility.

We shall understand the unity of actions better if we consider the various causes which lead to actions. These are, as the Gîtâ says :—\*“ The basis or the upâdhi, the Actor, the various organs, the several endeavours in various kinds and the (presiding deities), also the fifth.” Every action affects us in a five-fold way—it connects us in a five-fold different manner. There is first the basis of all actions—the upâdhi—which colours the nature of our activities. All our activities are limited by the qualities of the upâdhi which forms the base of all action with its sub-conscious life. Then comes the sense of egoism, the centre of activity—on whose potentiality depends in a large measure the results of activities, and which subtly colours the sense activities with a tinge of separated life. Next we must consider the instruments—the senses and the mind—which tinge every action with their characteristic colourings. Then we must consider also the impulses to action, which we ordinarily trace to our desires, but which, if we probe deeper,

\* Gîtâ, XVIII., 14.

have their origin in the Nidanas—the very causes of existence—in the need for attaining to self-consciousness. Lastly, we have to take into consideration the nature, characteristics and potentialities of the presiding Cosmic Intelligences, Who are the expressions of the Law of Manifestation in a given plane. Now all actions springing from the interaction of these five *Karanas*, or causes, go to feed and develop these five in return. Hence comes the bondage of the soul in definite grooves of activity.

The manyness of the springs of action has, therefore, to be reduced into harmony, into unity, by the non-duality of action. Instead of regarding the five causes as distinct and independent, all actions must be done as expressing the unity. This is possible if the various causes are themselves reduced to the One Self, the Ishvara, if in every act we regard these five as being the five-fold manifestations of the same Self, if we connect their activities with the One Self. With the unity and non-duality of thinking, the Self is known as all these ; with the unity of substance, with surrender, all these are dedicated to the One Life, while the non-duality in actions helps in reducing the many into the One, and in the realisation of the One Life in Its immediacy and concreteness.

There is another aspect which we must also consider in this connection. In Karma there is always a vivification of the forms and powers of being. In actions done with the sense of the “ I ” as the actor, the Actor in us is developed into manifestation. So in every action there is always a realisation of Being—individual or otherwise. By non-duality in actions, by connecting every action with the Ishvara, we realise the One Existence, so to say, part by part, by relating all things,

all causes, to the Unity. By the recognition of the Unity, as the source of the apparent multiplicity, by doing action in, and reducing the causes thereof to, the One Life, we create in ourselves the basis in which the One Life can manifest with all Its powers. By renouncing the notion of the substantiality of things and by surrender we endow, as it were, the One Life, with substantiality. So by doing actions in Him, by Him and through Him, we create the possibility of His manifesting to us as the One Centre, the One Cause of all causes, the One Existence which embraces all living things. Verily unless a man dies as regards these powers, unless he sacrifices these forms of being into the One Source, he does not really live—he does not attain to the One Self.

## CHAPTER V.

## THE REASONS FOR THE QUALIFICATIONS.

SUCH are the conditions which underlie true Discipleship—the inner attitude which leads one to the Feet of the Guru. We will now see why these qualities are insisted on. We shall first consider the bearings of these on the consciousness of the centre in man. By service, every power which the disciple has developed by lives of Karma Yoga in the past, is co-ordinated to the Life of the Guru—the object of his worship. It is the dedication of every power of being and becoming to the service of the Teacher. In ordinary life, these powers are exercised for the sake of the “I” in us, and the Ego is ordinarily the centre of all activities. But the notion of the Ego is separative and limiting in tendency, and at the same time it is vague and undefined on the one hand, and full of contradictory and even hostile things on the other. It is a mere possibility of unity rather than a unity itself. It is the Actor rather than the changeless Spectator. It is hedged in by the conditions of its manifestations.

By service and the dedication of all the powers of the being, there is a conscious re-establishment of unity on a higher plane than the centre itself. Service unifies the various powers evolved by Karma, by reducing them to the One Ideal after which the soul aspires. The *kâma* which underlies all activities done with the notion of the “I” as the Actor, dies. In that atmosphere of universal thought, in the idea of an all-embracing Ideal, this weed cannot flower. The desire to serve,



the desire to dedicate every part of our being in the service of the Ideal, coupled with the knowledge that the Ideal can embrace in Its larger Life even the pairs of opposites, loosens the bonds of kâma and separateness. The renunciation which service implies is not a mere negation or forced inhibition, but is rather positive and conscious in its character. It springs from the conscious realisation of the Ideal as the source of all—as the centre of all activities. Service is thus a factor in action ; it implies the utilising of the very laws of Karma, which ordinarily bind the consciousness, in order to free it from the fetters. Service combines in itself the powers of expansion of being and consciousness with the evolution of a higher unity. Instead of impregnating everything with the life of the limited centre of consciousness and vitalising forms and energies with the qualities of the “ I ” of the plane, and thereby accentuating the limited I-notion, action is used in order to kill out the notion of the “ I ” as the Actor, and yet at the same time to place it in relation with other things for the purposes of growth. The series of manifestations, the concrete terms of phenomena, which by resisting the limited consciousness manifest it, thus undergo a change. It is no longer the subtle element of mine-ness, which artificially adds up the series ; no longer are the concrete phenomena of manifestations isolated and separated facts, but, on the contrary, they all point to the Self as the Ideal, though vaguely realised, and they are thus linked together by the life of that Self. Every act of service thus causes a three-fold action. It energises the forms, not with the life of the limited I-notion, but with the larger and more impersonal life of the Ideal. It helps the centre in transcending itself by expanding into the higher Life of the Ideal. It strikes asunder

the electric chain with which we are darkly bound, and without conscious strain we expand along with the Ideal. It helps in synthesising the world of Name and Form, and resolving the heterogeneous elements into the homogeneity of the Divine Life of the Guru. Every act of sacrifice, of service, means thus the loosening of a fetter which limits the centre of consciousness. It links every power of the centre with the Ideal, and in the harmony thus produced, the potentialities of higher Life in the centre manifest into actuality and being. It is the lisping and almost inarticulate expression of the voice of the Self in us. By thus harmonising every power, we come further to know ourselves as separate from them. Just as by the attraction of a powerful magnet, the latent magnetism in a piece of soft iron becomes polarised, the attracting pole of the magnet separating the opposite kind of electricity and thereby setting free the similar, so by dedicating all actions, by harmonising all activities, there is caused, as it were, a separation of polarity in our being. The pole of the self in its life of relation thus harmonised with the corresponding life in the Ideal, the life which underlies all activities though separate from these—is set free. By harmonising the various springs of actions with the life of the Ideal there is generated in us the sense of a higher existence transcending activities and thoughts. It is only when the jarring sounds of the senses, the mind, and the intellect are lulled into silence by dedicating these for the sake of service, and when the *kâma* which connects these with the centre is transmuted by service, that the soul becomes as deaf to the roarings as to whispers, and thus united with the Silent Speaker, it can hear and comprehend.\* Thus harmonised, the

\* The Voice of the Silence, p. 15.

centre unconsciously drops its limitations and transcends its own nature.

Every power thus utilised, serves as a vehicle for the manifestation of the Ideal. By connecting the powers with the Ideal, by resolving these into the Guru, we are creating links by means of which He can reach us even in the lower planes. In every plane of our being, in sensation, in perception, in thought, this law of manifestation holds good. The character of the outgoing current always depends upon the character of the in-going. We can only see when we are incapable of tears, when the power of sight is made independent of the accidents of forms. It is only when the outer sounds die, that the inner sound manifests. It is only when we cease to hear the many that we may discern the One. By sacrificing the forms and powers of being in us, by connecting these with the Ideal, we make it possible for the Ideal to reach us through these very forms—a fact often proved in meditation.

By questionings along with service, the centre expands consciously. It comes to realise the why and wherefore of things. The separative faculty, the intellect, is thus utilised in evolving a conscious unity by tracing the workings of consciousness, of the One Divine Life as It involves itself in forms. By surrender the last link is forged, and the centre of consciousness gladly and joyously sacrifices itself in love and devotion. It offers itself as a vehicle for the manifestation of the Life. By service, the flesh is made passive, by questionings the senses are merged into the One Sense—the transcendental power of apperception—while by surrender the inner sanctuary is prepared wherein alone can the Real, the Eternal, manifest.

Thus unified, thus full of faith, which is assimilated



knowledge, and having obtained mastery over the senses, the man attains to wisdom and after gaining wisdom he soon reaches the supreme peace.\* Thus harmonised, working for unity within and without, he nears the gateways of Initiation. The unity of consciousness, of feeling, and of activities, develops the unity of the Self, and the Centre, the Image Man, becomes more and more of the nature of the self, its One source.

What then is an Initiation ? It is the expansion of the Consciousness of a centre which enables it to function consciously on the planes above, without any lapse of self-consciousness, and which unifies and integrates in a homogeneous whole, the multiplicity of manifesting existence in the plane below. The lower centre ceases to be itself and the finer limitations of Ahamkâra drop away. Our notions of the Self depend upon the contents of our "I"-consciousness. The limitations surrounding the pure "I," the abstract Self, make us identify ourselves with a particular centre. Each centre has its own laws of being, which it cannot transcend without losing itself, and the conscious, harmonious linking of the centres by the One Life is impossible, unless the lower centres are attuned with a higher life in which they can merge. The difficulty of keeping the consciousness intact, while transferring the I-notion from a lower to a higher centre, can be imagined, if we consider the laya states which intervene between them. Such laya states intervene between the Jâgrata, Svapna and Sushupti states, and however much we may try, we can never retain our self-consciousness while passing through these dark lines in our spectrum which divide the colours of manifestation. The physical man cannot

\* Cf., Gîtâ, IV., 39.



by himself let go the notion of "I" which forms the centre of all his activities. The notion of concrete and separated life, of uniqueness through distinction and difference, characterises even the manifestations of Sally Beauchamp and others recorded by Myers—the stamp of the physical is upon them all. All efforts after self-purification and self-discipline are coloured by the notions of the physical "I" in man, and it is only when the centre of consciousness in the physical man has been unconsciously purified by deliberate actions done with the idea of sacrifice unto One higher than itself (whether internal or external), and has so moulded itself as to approach to some extent the conditions of the life manifesting in the higher centre, and when, over and above all, there is a downpouring of the higher Life from the Guru, inducing in it for the time being a higher polarity of being, that it is possible for the lower centre to be moulded unto the higher, just as the clay is moulded to the form to which it is first united in the potter's mind. The lower centre has to die unto itself in order to rebecome and be one with its Father. In the first place, therefore, there must be behind the human Ego some higher Life, within or without, which by the powers of love and wisdom, so suffuses the lower Ego as to make it forget itself in the lower plane. Memory in every plane is the limit of objectivity of the Ego, and the physical memory, the quintessence of physical experiences, is that in which is the guarantee of existence of the physical Ego. This memory, however, for most of us is but the record of the images of the physical "I" cast on sensations, perceptions and thoughts. It is at one and the same time the vehicle for the expression of the Ego, as well as its linking sphere. The abstract "I," the pure reflection of the Self, clothed

with the formidable ring "pass-not" of memory, becomes the individualised centre. This memory is often denominated "the flavour of existence," and is the field in which the seed "I" develops its powers. It is a part of the Cosmic Memory of the corresponding plane and conditioned by similar laws. The self as the I, the discrete individual, exists so long as this memory exists. Its dimensions, its contents and lines of activity are the wombs of growth, within which the reflected Self knows itself. The difficulty of overcoming the trammels of memory, of killing out the very thing which gives us the guarantee of existence, may be well imagined. Yet it has to be done in order that there may be an expansion of consciousness. In dreams and even in Devachanic life the trammels of this memory do not drop. Only the finer seeds of the physical life contained in it germinate there.

To transcend the life of the centre therefore, we have to kill out the concrete memory appertaining to it. Hence *smarana*, or the keeping always in mind the Guru and the Ideal, and relating every thought and act to These, is the *first step* towards the expansion of the consciousness of the centre. But it is only when by the divine touch of the Guru the memory drops, and the man is uplifted for the time being into the recognition of the higher centres in him, that the fetters of the lower centres cease to bind so strongly. Hence the Great Mahâtmas are called in the Bhagavata, the Bridge, the Path, connecting the Life of the Divine with the life of the phenomenal planes. These Mighty Beings, Who having attained to the Divine Self, keep Themselves within the range of the phenomenal worlds, these Lords of Compassion and Mercy, are to us the WAY and the PATH. It is only by purifying our life,

our tiny centres, with the Mighty Streams of Their Life, which is the Life of the Self, that we can consciously pass through the indiscreet Brahman, the laya consciousness, which intervenes between the concrete centres of consciousness. As the Upanishad says :—  
 \*‘‘ That by which the intervening states between Svapna and Jâgrata are seen is that All-pervading Self, by knowing which, the wise do not grieve.’’ The Guru is the One Self conditioning Himself by taking an outer garb, though the inner life is free in order that, by identifying himself with His (the Guru’s) Life, the Chelâ may consciously be uplifted to the higher regions of Being. Only by mingling our life with the embodiment of Brahman, the Guru, Who being one with the Self, shares in the Life of the Self, can we keep our self-consciousness intact amidst the dissolution of laya.

• Katha Upanishat, IV., 4.

## CHAPTER VI.

## INITIATIONS.

**T**HUS equipped, trained in the life of giving by the practice of the six-fold virtues, having developed the powers of concentration, perceiving dimly the Unity of the Self and animated by love for Humanity, firm in devotion to the Guru as the embodiment of the Higher Life, which he is aspiring after, the Chelâ approaches the gateway of Initiation, which enables him to function consciously in the higher planes. By surrender and service, he has prepared himself for the expansion of life and consciousness. Every act of service has helped in connecting the higher impersonal life—the life of the Ideal—with the life in the lower planes. Links have been forged and channels of communication established along which consciousness can function in the planes above the personality. The lower life, thus moulded into the likeness of the higher Ideal, helps in expressing the higher life in terms of the concrete consciousness of the lower. The personal life thus harmonised is lulled into quietude and becomes unified with its higher source. By questioning the sense of proportion in things and the consciousness of the unity underlying them, are evolved, and the separative intellect is utilised in bringing about the perception of the unity. Thus, the varied powers of existence, feeling and consciousness, developed through the out-going tendency, are now turned inwards, linking thereby the conscious centre with the Ideal, transmuting its life,



moulding its character, till it is made perfectly harmonious to its source, of which it is the image and reflection. The greater the clearness and distinctness with which the Ideal is cognised, the less the chance of any dissipation of energy in transferring and transmuting the life-potentialities of the centre. Like globes passing into obscurity, the lower centres transfer their life-energies to the higher, and the degree of such transference depends upon the extent to which the lower centre is made harmonious to the higher.\* These centres are, as we know, characterised by a subtle difference in the faculties and powers manifesting. So Myers says† “They are different in a way which implies faculty of which we have had no previous knowledge, operating in an environment of which hitherto we have been wholly unaware.” As in a hypnotised person, the manifestations of life exhibit reason, emotion and judgment of a different degree and character from the normal manifestations through the physical, so the higher life manifests conditions which are nowhere found in the physical man. There is thus a difference between these in polarity, nay further, in the very notion of the self, in the qualities of concreteness, sentiency, etc. The higher always contains the lower, and is something more; as Mr. Podmore says of the consciousness of the hypnotic‡, “with rare exceptions it is more extensive, it includes the working consciousness as a larger includes smaller concentric circles—itsself not included in it.” This makes possible the reduction of the lower into the higher. Just as in Karma-Yoga, the centres in man are harmonised to

\* Cf., Secret Doctrine, Vol. I., p. 195.

† Myers' Human Personality, Vol. I., p. 15.

‡ Psychological Research Society's Proceedings, Vol. IV., p. 305.¶

their cosmic types, so the task now demanded of the disciple is to reduce the lower centres into the higher, thereby bridging the gulf, the abyss of ignorance which intervenes between the states of consciousness. The unification required in occultism is the unification of the lower with the higher, by merging the purified and harmonised lower life into the higher. It is thus the unification in essence of these centres, as against the unification and harmony of powers and energies in manifestation aimed at in Karma-Yoga.

The task thus demanded of the aspirant lies in connecting the centres and unifying them in the One Life and making them automatic instruments for the working out of the Divine purpose in manifestation. The disciple has to relate these centres to the One Life, and by understanding their nature and divine potentialities, to reduce them into harmony and unison with the Divine Life. He has before this, with pain and sacrifice evolved these laya centres of being and, by Karma-Yoga, attuned these projections of the One Self with the Divine Life in manifestation ; he has thus by harmony evolved the latent powers of adjustment and adaptation in these centres. Now he has to know them to be mere centres for the manifestation of the One Life—sparks cast out by the Parent Flame. He has to realise the true nature of the centres—not as before, as definite and concrete I—as different centres of self-consciousness each with its characteristic activities separated from each other as definite individual entities, the separate projections of the Life of the Self for purposes of manifestation, but as Names which help the manifestation of the One Life. Ordinarily the “I,” the zero point, is thought of as a definite, tangible something, on which the whole superstructure of con-

scious existence is based ; it is seen as the one reality, whose life of relation makes everything real, the central point, to which all the forces of the particular plane converge, but as H. P. B. says, “ the worlds are built neither *upon* nor *over* nor *in* the Laya Centres, the Zero point being a condition, not a mathematical point.”\* The pure “ I ” unconnected with forms or with powers, is the only thing by which we can conceive the zero point of manifestation. Being the reflection of the pure Self in its absolute unrelatedness, the “ I ” has got no value in terms of the manifested existence and rightly it is called the zero point. It is the “ I ” which is by itself the “ I,” and which, therefore, nothing extraneous can add to, or subtract from, and so is incapable of predication through the qualities of the non-self. Through the past, the present and the future, it remains the same, so far as its essence is concerned—the One Centre, round which, are gathered the various experiences. The pairs of opposites, of pleasure and pain, virtue and vice, joy and misery, affect not its central life, it is the *one* substratum for manifestation, the one synthesising life. It is that which gives coherence to everything that is related to it, while itself remaining unrelated. Coupled with a form, it vitalises the form with its subtle life, yet it remains unaffected. Attached to a name, and believing it through Abhimâna, or attachment to be a centre of consciousness, it manifests its phenomenal powers of relation, and the mere name, thus reflecting its life, becomes clothed with reality and develops, by virtue of such attachment, its divine powers of manifesting things and at the same time of holding these manifestations together.

As in the case of forms, the centres are thus to be

\* Secret Doctrine, Vol. I., p. 169.

vitalised into active existence, and then made automatic. They are to be harmonised with the manifested Life of the plane, they are to be impregnated with the life of the abstract-Self, and the powers of the divine consciousness are to be developed in them. By Tamas, the centres are made stable, and hence Ahamkâra, the faculty of I-reference, is necessary at the earlier stages. Harmony with the forces of the corresponding planes expands the life of the centres and evolves the powers of adjustment latent in them, while renunciation, the realisation of the centre as being a mere phenomenal projection of the Self, helps the One Life running through them to transcend the limitations of the fields of memory. The power of initiating activities depends upon the harmonious impregnation of the centres with the Divine Life of the corresponding planes. In essence, it is the One Substance, of which we have no other analogue—the unique—the secondless Self—which retaining Its own nature, yet passes into manifestation—the one stable point, ever *in abscondito*, while manifesting the world of phenomena. But the power of automatism would depend upon the extent to which the centres are made subservient to the One Life and harmonised with It. This automatism is not the mere automatism of the sensory or motor centres, nor is it the passive control, blind and unconscious of the psychic. The conditions may be summed up thus :—First, there must be harmony between the different parts of the manifested Divine Life of the same plane, the relics of the three Life Waves in man—the centre, its field and its environment. Secondly, there must also be harmony between these three and the one unchanging, Divine Life, regarded as the one substratum—the harmony which comes only when the “I” is sensed



as being above the life of relation. The one is harmony in manifestation, the other is harmony in essence. The former requires active work, the exercise of the outgoing tendencies in a manner consonant with the cosmic scheme, while the latter requires that the Aham-kâra principle must be realised as mâyâvic, and the Life set free. The positive conditions are of Karma, and lead to the expansion of the field of the centres of consciousness. These tend towards enlarging the ranges of being, and the establishment of harmony between the several parts of the expanded life. It is a harmony in expansion, a harmony within the series, which comes when the concrete terms in the series are all related to the Self and are seen as being sustained by It. The harmony between the Self as the centre, as the organising life, and as the limit of consciousness, follows actions done under suitable conditions. The realisation of the inner life of the different centres of being in man, and its adjustment to the field and the surroundings, require the sacrifice of the life of the Centres, of the life of relation. Even the life of the Sâmkhyan Purusha, as the disinterested Spectator of the Prâkritic drama, is also a life of relation, in which the outer many are merely seen. But this element of many-ness in the field shows that a higher unity still remains to be attained. The unity of the Prâkriti as the background of these phenomena is the unity of the non-I. There is thus still antithesis. The negative conditions, however, consist in the realisation of the One Life regarded as the substratum of both Name and Form, and in overcoming the limitations of nescience. The one is necessary to realise the Self in its breadth, the Self in manifestation, in relation, and motion, while the other leads to the knowledge of the Self as the unchanging

substance, the Self in its essence and immediacy.

These two conditions are present in every Initiation. In the first Initiation, technically called the Re-Birth, the Self as the centre in the *sthula-upâdhi*, the physical man, has to harmonise itself with the life of the cosmic centre, the divine nucleus called the *Adhibhuta*. It has to expand itself so as to embrace the whole field of the divine manifestation, and thus to be really the Son of the Father, and one with Him. It has to know itself, as the term *Adhibhuta* indicates, as that Life, which embraces the world of being—the life in which all beings exist. The phenomenal man, or *Vaikhari-Vâk*, the harsh manifested Sound, the Name subject to change, has to know itself as the reflection of the cosmic centre, and, further, to realise the unity of life of the concrete physical centre, with its cosmic source, the life of the One Self, the Absolute-I. It has to know how the One Self, ever transcending Name and Form, projects into being the separated centres, how the abstract unity manifests as the unity underlying and interpenetrating the whole series of concrete manifestations, in their individuality as well as in their totality. It has to realise itself as a point of consciousness, in intimate relation with the Whole. This life of relation, of mutual co-ordination between the discrete centre and the field, of mutual interaction between the I and the not-I, is the characteristic hall-mark of the *Adhibhuta* aspect of the Self. Both the Yogi at this stage and the man of desires are one in this respect. In both, the life is a life of concrete relation with other forms of existence: ; in both, the Self manifests as a relation. But while the man of desire limited in consciousness by the centre of *Ahamkâra* in him tries to realise the life of relation—the *Adhibhuta* Self—by

separating himself from others and then asserting his existence on others, utilising them for the purposes of his separated life, the Yogi, on the contrary, realising the illusory nature of the centre as a mere condition of manifestation of the One Life, seeks to establish the homogeneity of the Life, by expanding himself so as to be one with all that lives and moves. While the one seeks an artificial unity by accentuating the phenomenal personality in him and by forcibly reducing the manifestations of the life to this evanescent centre in him, the other sacrifices his limited being, and expanding the centre in him, puts through the action of the buddhic life of unity and non-separateness his own life in relation with the life of all—the World soul, as Myers says,\* with its fulness. The one seeks unity by artificial reduction, the other evolves the oneness of the Life by voluntarily and gladly foregoing the limitation of the centre in him. He sees the *mâyâvic* nature of the centre, and by assiduously purifying it of its enveloping tendency, by harmonising it with the Divine Life in the cosmic planes, he expands it to the stature of the Self he contemplates. He realises its nature and potentialities, and though knowing it to be phenomenal in nature, as a figment of the One Life in Time and Space, knows it still as the thing which the Divine has created for Its own use in the phenomenal planes. He conquers the limitations of memory which make the centre appear as real, concrete and tangible, and yet retains it as a convenient instrument for the Divine work, as the link which connects him with his fellow-beings and as a sacrifice unto them. The concreteness of life, which is the hall-mark of the centre, is realised as being merely a mode of manifestation of the One Life. The One

\* *Human Personality*, Vol. I., p. 49.



Self is seen not only as the unity, but also as the unique, not the uniqueness of Name, but the uniqueness of living and moving in limited phenomenal things, without being in any way affected by their limitations. It is not the uniqueness of difference, of separation, but the uniqueness which is dimly manifested by the awakening of the buddhic life. Normally, we regard ourselves as the unique, the individual, because separated off from the rest of the world. The uniqueness of the buddhic life consists in the "I" dropping its limitations, and identifying itself with the all. It is seen as the "I," and yet at the same time everything else is seen as contained in it. It is concrete, not because it is separate, but because it remains the "I" while embracing everything. Though it can contain everything, from the lowest to the highest, it is, as it were, through a change in the power of the predication of the Self, whereby it can relate itself to every other projection of the Divine, regarding these not as the *other*, but as the *me*. The consciousness expands and embraces every unit of the Divine Life, and can respond to it. The artificial limitations, due to Time and Place, virtue and sin, seem to drop off. The artificial unity, due to the assertion of the separated self, now gives place to the real unity which is of a higher dimension than the mere lateral unity, due to Karma.

The positive condition underlying this expansion of consciousness, therefore, consists in realising the oneness of the Divine Life regarded as the origin of the bhutas, and elements, as well as beings. It lies in making the individual centre conform to the conditions of the manifesting life laterally and vertically. He must feel with all, must suffer with all, and yet know himself to be essentially divine. Everything personal



must be sacrificed in order that the oneness of life may fully manifest. He is now called Parivrâjaka, the Wanderer, for he has transcended the unity (as abstract space can envelope everything) brought about by space. He has no fixed home of his own. Our home is the field of expansion of our separated "I." But with the disciple the inner artificial desires for expansion of the life, through the notions of space, nationality, religion, etc., must drop—for even in these we have the concrete separated-self at work. Every form and centre are to him equally important, as the vehicle of the One Life. Compassionate, and the friend of all creatures, not because of any external compulsion of duty and religion, but because of the unity of manifested life, his life is an eternal sacrifice to the unity of the Self. The negative conditions consist in dropping the fetters of nescience, which bind and obstruct the Life. The first obstacle to the realisation of the unity of the Self in its life of expansion, lies in the personality. The notion of the physical man and the memory appertaining to the physical life, with its particular lines of heredity, of habits and character, which go to stamp the Ego with the mark of the concrete and separated physical existence, must be realised as a figment and an illusion. There is a paralysing effect of this memory, this limit of manifestation, on the expansion of the Self. We often regard ourselves as limited things, phenomenal creatures in Time and Space, and this I-reference to the separative personality, and its life, is the stumbling block in the way of the aspirant. Even good and virtuous people are thus liable to this illusion of the fleeting Self. The tendency to impose our own views on others, the desire to see others tread the same path along with us and the narrowness which deifies individual and

national lines of thinking, are all illustrations of the subtle life of relation of the separated centre. Goodness thus is not of itself sufficient, virtues and high intellectual capacity are of no use in conquering this insidious enemy. For the very virtues have in their origin a separative life. Essentially they are lateral expansions, coloured by the separative life of the centre. The personality must not be able to colour the thoughts, or limit the expansion of the Life. All reference to the concrete, limited "I," all separative mine-ness must cease. Fear, which is the expression of the law of self-preservation of the limited centre, must be replaced by unshaken reliance. Doubt, the expression of limited and, therefore, fragmentary knowledge, must give way to intuitive faith and wisdom. They are the progeny of the limited I-reference, and are the great obstacles which stand against the realisation of the oneness of life. In harmony with the One Life, the aspirant becomes harmonious to all. His life is thus described in the Gîtâ\* : "He who harasseth not the world, and whom the world also doth not harass, free from the harassment of joy, anger and fear, he is dear to Me." "He who is alike to foe and friend, and also in fame and ignominy balanced in cold and heat, pleasures and pain." He longs for nothing, for longing is the activity of the grasping limited self—neither does he grieve, for he sees the One Life through the illusion of forms. Thus does the centre, the physical man, outgrow the thin veil of Ahamkâra, which makes it manifest as a centre, and the life of relation, in the plane of concrete manifestation is transcended, and the consciousness is set free. Though foregoing the life of function, it does not lose in concreteness, in unique-

\* Gîtâ, XII., 15-18.

ness. On the contrary, the very uniqueness manifests now as the mysterious power of relating everything to the larger life, while remaining itself unaffected. The uniqueness of limitation, of separative individuality, now gives place to a higher uniqueness of seeing everything in the centre, and the centre in everything and also in the One Self. Growing in wisdom, in love, it sees the causes which lie behind physical existence, and though itself free, retains the memory of itself as a centre in order to reach suffering humanity. Such an aspirant has entered the Stream, the Light of the Divine. This stage is described in Pâtanjali\* as the Prathama-Kalpic—the stage of one who has just begun to lead the higher life—“one who has entered the Stream.”

In the second Initiation, the second centre of the Self in the Shukshma-Upâdhi, the Astral Man, is harmonised with the Self and finally realised as illusory. This centre in its life of relation—of form—is the reflection of the Adhi-Daiva centre of the cosmos, that which is the substratum of the cosmic Energies and Powers called the Devas; who are, as regards the inner life, the sustainers of the life: “Those unknown internal stimuli,” as Myers calls them,† “which are always giving rise to inward visions”—the sources of the unguessed reserve of faculty and recuperative energy in dreams. It is the centre, from which in its cosmic aspect emanate hierarchies of cosmic Intelligences. It is also called the Taijasa—the resplendent centre—the one unity, which synthesises the Shining Ones, the Devas. It is the Madhayama-Vâk—the Middle Sound. In man, these Powers are represented by the astral chakramas. Each of these circles of living fire, represents micro-

\* Patanjali, III., 51 (Notes).

† Human Personality, Vol. I., p. 125.



cosmically a Power and a function of intelligence, while macrocosmically, it corresponds to a mode of Divine Energy manifesting as a god. Every Tan-mâtra, or modification of the Divine Consciousness, when viewed as separate, represents a god, an intelligent Power, whose body goes to form a Tattva, and whose activities are the sources of sensations, perceptions and thoughts of a particular kind. In man, these Intelligences work through the various chakramas, which connect him—the microcosm—with the spiritual forces, acting in matter on the macrocosmic planes. The presiding Intelligence, the head of the hierarchy, is represented in the chakram, as a secret mantra, located in the centre, while the secondary Powers are represented by other mantras—the letters of the alphabet located in the petals of these fiery lotuses. These are generally consonants—the vyanjana—varna, or that which expresses the central force in its various aspects, in its various co-relations in consonance with the outer manyness. The order of manifestation and the balance among these secondary Powers, as well as the relation with the central Power, are expressed by the Yantras, the Signs of Power, connected with the chakrams.

The evolution of the Astral Man, depends on the vitalisation of these Powers and their harmony with their Divine Source. The Centre is first to evolve its powers, with the help of the Intelligences within and without, and harmoniously to these. This harmony is arrived at by synthesising them with the cosmic centre, from which they radiate, and resolving the whole into the One Life of the Self. In the Left Hand Path, however, the procedure adopted is either to dominate these Powers, making them grovelling servants to the aspirant, or to seek their favour by sacrificing the divinity



within him. In the first case, the aspirant is hurled down by the desire for selfish growth, by the resistance which it creates. The accentuation of the Ahamkâra principle which takes place when these Powers are forced into subjugation, coupled with the outwardness of view in regarding these Powers as of the non-self, goes to generate obstruction. In the other, he remains inherently weak (within), and cannot function except with the aid of these cosmic Powers (without), and consequently, is at their mercy, with the result that the higher unity of life is not realised. In one case, the reduction is to the artificial life of Ahamkâra, and in the other it leads to the sacrifice of the unity of the centre for the multiplicity of these Powers. Real freedom lies in the adaptation of the inner powers to the outer, by unifying these into a higher and a larger life, while the Self remains unaffected, and the conditions of evolution here, as in all other planes, are always the same. These powers must be connected with the centre, in order to be of use to it and yet, they must be left free to work in their own special grooves. Prospero conquered Ariel through his supernormal powers, and yet left him freedom enough to act in his own plane.

The Devas, therefore, and their reflections in man, must be harmonised with the life of the centre. The life must realise itself as comprehending them all, and yet as itself something larger and nobler. The synthesis is effected by the Fiery Serpent *Kundalini*—the Atma-Shakti of the Divine—stringing these chakrams together. \*The Devas thus are to be reduced to the unity of the Divine Life, from which they spring, the abstract Divine Energy of which these Powers are but modifications—the Aditi—the mother of the gods. This One

\* Cf., Katha-Upanishat, IV., 7.

Energy is also called cosmically, Fohat, which digs through space Seven Holes.

It resolves these several independent centres of forces into the one spiritual force. The positive conditions at this stage of discipleship consist in realising the oneness of the Divine Life of the Adhi-Daiva Centre, not only as a life of relation, but also as the One Life in which the inner centre and the outer Devas can merge—the astral life, which transcends these and which unifies them both. All attachment, all dependence on these sub-centres of forces, must be entirely killed out, and the higher unity realised. The least tinge of personal life is dangerous. So it is said that, previous to the awakening of the Kundalini, man must be absolutely sinless and free from the stains of personal life. Hence we find at this stage that the disciple is subjected to severe trials and temptations, all of which are directed to test his selflessness, independence and devotion. He is now in the Hall of Learning, the plane where sentience and the thirst after rasa (sensation), are the characteristic features. So we find this stage described in the Vyása commentary on *Patanjali's Yoga-Sutras*\* as the *Madhu-Bhumi*—the stage of the honey—of subtle desires and sensations. Further, it is said that the Devas now welcome the disciple and hold out promises of pleasure and happiness. If there be the least attachment in the centre to the life of relation outside the one Life, then the powers which the realisation of the unity of life evolves, are utilised as means to drag him down. If there be any desire for personal stature, if he strives to force his growth, if he utilises his developing powers even to alleviate his own sufferings, then he is lost. The Lords of Karma pour upon him

\* Patanjali, Yoga-Sutra, III., 51.

vials of miseries, and the keener and more unifying sensibilities become the sources of keener and more poignant sufferings, by the tearing asunder of the illusive veil, with which man clothes himself and his future. He is surrounded and pressed upon on all sides by forces, which try to awaken and feed Ahamkâra by the subtle food of sensation and thought, yet, he must not even think of clearing the ground by utilising the powers he has gained. The life of the lower has now to give place to a higher life, of larger dimensions, in which the "I" and the Non-I are related by merging them into the One Life, which strings together the centres. The relation thus obtained, the adjustment now effected, is due to the reduction of the lower into the higher. The history of Arjuna, as he was taken up consciously to Svarga, illustrates the working of these forces upon the disciple. The subtle temptations, wearing the garb of virtues, beset him while he was being trained by the gods. The feeblest pulsations of desire thus become objective; they take shape and drag the disciple down. Every weakness is brought out, perchance to the undoing of the disciple. Even his "thoughts become an army and bear him off a captive slave."\*

Through this Initiation of Water and Spirit, the disciple has to pass. He is then called a *Kuti-chaka*—one who has built his hut. In it he has to realise the unity of the Adhi-Daiva centre, of which the Devas are but manifestations, with the One Life ever unchanging and manifest. He must know these to be but phenomenal, and the only power that he shall covet, is that which makes him appear as nothing in the eyes of men. He, therefore, builds his solitary hut, and lives

\* Voice of the Silence, p. 31.

there unaffected by the powers, which develop within him, suffering in silence the tortures of hell, though possessing powers almost Divine in nature. The Hall of Learning is the Hall of Sorrow, "wherein are set along the path of dire probations traps to ensnare the Ego by the delusion called the great heresy."\* As in the first Initiation, the desire for concreteness and uniqueness of the life in the centre, had to be controlled and the higher type of concreteness evolved, by the mergence of the centre into the One Life ; so too here, the sentiency of the centre, the thirst after *rasa* has to be purged and purified from all separate individual tinges. The senses, instead of feeding the centre with their subtle food of sensations, have now to be utilised in the realisation of the true Self. The *rasa* of separative existence must be changed into the *rasa* for the Divine Life. The power of the senses, with their life of relation, can yield only a relative unity and permanence ; so that, when passing through the *laya* plane the senses† drop off, and the *Jiva* too, being attached to these, passes into the illusive stage of dream, or into the apparent unconsciousness, or death of *Sushupti*. So the aspirant has to develop the higher unity, the deeper and more abstract life, which, because of its extreme tenuity can pass the neutral barrier safely. Unless the disciple is free from the least taint of personal *Kâma*, unless the desire to enjoy the fruits of his hard earned experience is dead within him, unless he sees the higher unity, from which proceed the centres in him, as well the *Devas*, he cannot cross the second "Hall" safely. Meek, though triumphant ; realising the nothingness of life in this plane, though endowed

\* Voice of the Silence, p. 17.

† Cf., *Srimad-Bhagavad*, XI., ~~xxviii.~~ 4.



with superhuman powers ; he gets weapons from the Devas and the higher Powers, wherewith to fight the last battle. Each modification of the Divine Consciousness, thus realised, becomes a power of the Self for the helping of the world. Each illusion transcended fits him for work in helping Humanity. He regards not these powers as separated things for his personal use, but he knows their genesis in the Self. He unifies these in the One Power of the Self, the power of remaining ever unchanged amidst secondary modifications—the Power of transcending these powers, and remaining unaffected by them—for he knows them to be the product of the rajasic Ahamkāra of the Self. He seeks the Real Life in its absoluteness, and therefore is unattached to the Siddhis. His keen sentiency is now turned into the power of sensing the One, unmanifested Life, and responding to it everywhere, even when limited for manifestation.

This stage is exemplified in the life of Sri Krishna by the baptism of water, of milk, which followed the uplifting of the Gobardhana-Hills, for the purpose of protecting the Gôpas from the deluge of rain poured down by Indra, the Chief of the gods. Previous to that, the Mighty Being had successfully fought against the Asura Powers. Now, He proved the prowess of the Unity of the Self, against the Devas. So it is said :—  
 ‘He was laved with the milk of Surabhi, the Mother of the gods, and proclaimed the Sovereign Ruler of the Devas. He became the Govinda—the Sustainer of the Devas—and the higher Spiritual Powers, typified by the Devas, became His servants, obedient instruments to work out His will. This will of the disciple is free from even the tinges of personal life, of the nāmâ, or the centre of consciousness, and is now

virtually the will of Ishvara which manifests alike in good and evil. Hence the disciple at this stage sees no difference in the manifestation of the Divine power, either in Heaven or in Hell. He sees the same Divine force everywhere. That is why the disciple has now to descend into Hell and realise the divinity of the fragments manifesting there.

Then comes the third Great Initiation—the Transfiguration, or the Hamsa Stage. The individual—the projection of the Divine Centre called Adhi-Yajna, or the Self which underlies all sacrifice—has now to know himself as such, as a fragment of the Divine Life. He has to evolve the higher powers of self-conscious adjustment with the forces of the Kârana plane. He has to realise the unity of life manifesting through the individuality in him and through others. Instead of regarding himself as the separate individual, who grows with the sustenance of the lower forces, instead of being merely the passive store-house of the fruitage of evolution, he has now to realise the centre in him, as the reflection of the One Self, for the purposes of sacrifice. The “ I ” in him must be connected with the Self, and must know itself as an outputting of the Divine Life, limiting Itself within the bonds of Egoism, in order that the world can come into being. Instead of growing by sacrifice, by taking the quintessence of all experiences, the disciple has to repay the old debt, by pouring his life out as sacrifice. During the downward arc, the Causal Man grows by the sacrificing life of the lower centres. It projects these centres into the lower planes, and utilises them as its food gatherers. The lower centres may err, then they are to suffer. The Causal Man is unaffected by such suffering. It merely extracts the wisdom alike from sin and suffering

as from virtue and happiness. It lives thus at the cost of the lower centres which it projects. But, now, the man has to know the centres as a mere projection of the One Life for grave experiment and experience, for sustaining the manifested worlds, through sacrifice. He becomes the reflection of "the Lord of Sacrifice and Austerity, the Mighty Ruler, of all the worlds."\*

The very thing which helps the evolution of the life at an earlier stage of passive sub-conscious growth, indicates the line along which the centre is to transcend itself. With the change of the view point everything changes. Thus by I-reference the personality develops the powers of correlation and adaptation, and this very I-reference is removed only when the reference is made to a higher and a more impersonal centre. So also, in the evolution of the Shukama centre, the identity with the Devas of the earlier stages, is killed out by consciously and gladly serving the Devas and their source, the Adhidaiva Centre in the Cosmos. That which binds and limits the consciousness, has the quality of setting free the centre, by merely changing the character of its relation, by changing the polarity. At the Hamsa-stage, the disciple has to transmute, by a change of attitude, the fetters which bind. He transcends the limitations of the centre, which is ordinarily fed and nourished by the sacrifice of the lower bodies and powers, only by using his evolved life as a sacrifice. He has grown by *râga* and *dvésa*, by attraction and repulsion, which help in specialising the life in him. These are the conditions of individual growth, the desire for harmony with harmonious things, and aversion from disharmonious things. They are necessary, in order to evolve the centre in Name and Form, and they colour



every activity of the separate-self in man. As reflected in the moral planes they wear the garb of dharma and adharma, virtue and vice. In sensation, they appear as pleasure and pain, coloured by these, Wisdom manifests as knowledge and ignorance. They permeate thus the life of the individual, and are the necessary conditions of separated life. Now, the centre has to realise its nature, as a mere phenomenal reflection of the Self, the One Life. Attraction and repulsion must be recognised as the colourings of prakriti. The unity of the individual with other manifestations of the One Self, must take the place of the zest, the relish of individual existence. The Buddhic and the Atmic life must now annex the centre as their instrument. He is now at the stage technically called by Patanjali, the *Prajna-Jyoti*, that is, shining with the Light of Wisdom, the reflection of the Wisdom. Hence he is to know himself as the reflection of the Self, of That which manifests everything. Thus realising its nature, as the image of its Father, in Heaven, and thus taking the Father's place in the sacrifices, devoid of the least tinge of individual existence, the centre drops its limitations and the Life transcending the conditions of its manifestations realises Its own unity. The purified Individual now becomes the sacrificial lamb, immolated, in order that in sacrifice the opposite poles of rāga and dvésa, and of virtue and sin may be synthesised. Crucified, in order that, by its blood, its life of divine sacrifice the world may be saved. Seeing divinity equally in sin as well as in virtue, the perfect man, realising himself as the Son of God, pours out his life in sacrifice, in order that such larger life may change the life of the phenomenal planes, and in order that in him and his life the dualities of manifestation may be



synthesised. The individual no longer refers itself to the lower things, but knows itself as a projection of the One Self, with its life of sacrifice.

Then comes the fourth stage—the stage of life impersonal. It is called the Param-Hamsa Stage, and the disciple has now to realise his unity with the Light of the Logos which he enters. Before he can re-become the Light, the illusions of Mâyâ and Môha, the illusions of Name, of Life in Form and of Formless Life, must cease. He must realise the illusory nature of Name, the mysterious Power which leads to the projection and evolution of centres. He has to pass through the great neutral barrier, the burning ground, in which Names and Forms perish. He must see the hollowness of the hitherto concrete centres and know them to be the creation of Ahamkâra. He must realise the mysterious Power of Rudra—the power of the Self to centralise Itself, the power of the Parent Flame to project sparks, the laya centres, on which the world is built. The glamour of Name must not blind him, and the last knot in the heart, the knot of the “I-” making faculty, is cut asunder, for he sees the Life the same whether clothed in Name or without it. Looking for Beauty, which is the manifestation of Love and Harmony, sustained by an ever-growing love and devotion, he is no longer confined even to a Name of the Divine Love and Beauty, and as Plato says of Beauty,\* he “may no longer be as the slave or bondsman of one beauty or Law but setting sail into the ocean of Beauty . . . drawing near to the end of things lovable shall behold a Being marvellously fair for Whose sake it is that all the previous labours have been undergone—One Who is from everlasting and

\* Cf., Plato-Symposium, 192-202.

neither is born nor perisheth, nor can wax nor wane' nor hath change or turning or alteration of foul and fair . . . . but Beauty only and alone and separate and eternal, which albeit all other fair things partake thereof and grow and perish Itself without change or increase or diminution endless for everlasting." He enters thus the one unmanifested Life—the Self, which forms the one substratum, wherein manifest the worlds of Name and Form—the One Life, which connects the centres human and cosmic, the Vâsudeva Principle which envelopes all.\*

\* Cf., Gîtâ, VII., 19.

## CHAPTER VII.

## THE YOGA OF WISDOM.

WITH the realisation of this One Life, the centres of consciousness which are so real to man at the earlier stages, are realised now to be phenomenal, as not things in themselves, but as mere conditions for manifestation. The nature of the centre as the reflection of Brahman, and therefore illusory, is very graphically described in the Srimad Bhagavad :—\* “ Just as the reflection of the Sun from the surface of a piece of water, falls into the interior wall of a room (through an aperture), and just as a man inside the room sees the reflection of the Sun in the water through its image cast upon the wall, and as he sees again the Sun in the sky through its reflection on the water, so too, the reflection of the Self, limited by the Déha (the physical body), the Indriyas (astral Upâdhi), and the Manas, lead us to the reflection of the Brahman in Ahamkâra (the Causal Man).” The knowledge of the Self obtained through these reflections is more immediate than the knowledge through the senses. The reflections of the sun thus, though mâyâvic, have yet the light-giving power of the sun reflected through the media, and even the densest reflection on the wall serves to dispel the darkness of the room—the physical prison house. The Self as the unique has thus the power of endowing its mâyâvic reflections with like potentialities of Being and Becoming.

\* Srimad-Bhagavad, III., xxvii., 7-12.

The path which lies along the centres is the short, straight and narrow way, as compared with the path lying through manifestations. Hence it is that the disciple of the occult lore is told to know himself; for by knowing himself, he may catch some glimpse of the Eternal Glory of the Self. Like the centre of the mass of the physicist, it is real only when regarded as the hypothetical substratum for the manifestation of forces. It is unreal when compared to the One Life. In philosophical parlance, the centres are now realised as the potentialities of activities—the permanent possibilities of manifestation—in the respective planes. Very rightly are the centres termed in Hindu philosophy the Name. Just as the name of a thing serves as a centre, as a pivot, round which clusters the memory and knowledge connected with the so-called actual thing, and just as the very pronouncing of the word brings to our mind the whole host of associations connected with the thing, as well as those connected with the person who pronounces it, so too, these Names, these centres of divine manifestation, serve to connect the memory and experiences of phenomenal existence in a given plane with the Self—the One Life—from which they emanate. A Name is thus the condition, through which the experiences of a plane are garnered, and which serves to connect the phenomenal memory with the One Self, its source. Therefore, is it called both sat and asat, real and unreal; it is real in that, through it, the One Self, the One All-comprehending Absolute-I, manifests Itself. It is real because it shares in the Life of the Self, the only reality—because, like the image of the sun, it represents the One Reality. It is unreal in that it is merely the condition for memory and knowledge to manifest, “the zero point,” round



which the phenomenal memory of the universe, the avidya and its powers of producing manyness, cluster. Just as the reflection of a thing and the echo of a sound, though unreal in themselves, produce in us the notion of substantiality and reality, so too, the centres, mâyâvic in their own nature, help us to know something of the One Substance, which is their source. So the Bhagavata says “ Know the appearance of these three centres, the Adhi-Bhuta and others in the Self to be the unreal,”\* from the eternal standpoint.

Thus to one who has attained to the Self, and who has by the One Life transcended the conditions of manifestation, these centres exist as potential germs of memory. The Nirmâna-kaya, though unified with the One Life, though living in the light of the Logos, retains these centres of memory, in order to manifest himself if need be, in the lower planes. Having conquered the limitations of memory and ahamkâra, which make the centres real, stable in the consciousness of the One Life, he can, without any lapse or break in consciousness, make these centres manifest in their corresponding planes, for the purposes of serving the Divine. The potential germs can be made to remanifest as concrete and even separate individuals by his mere will. He is not affected by their phenomenal activities, for these activities are not determined by egoism, but are, on the contrary, the results of the wish to serve the Lord. The will vitalises these germs of memory, while the previous training in the disciple stage, having attuned these centres with the cosmic powers on the one hand, and the Life of the One Self on the other, ensures their automatic activity. The dedication of these centres to the service of the Divine, while it frees

\* Srimad-Bhagavad, XI., xxviii, 8.

the adept from the trammels of memory, enables the centres to adjust themselves automatically in working out the Divine Will. Hence real automatism can only proceed when the One Life, manifesting as Name and Form, is realised. These centres are the three varnas, the pâdas of the Pranava—the A, the U, and the M. They are, as the Bhagavata says,\* the manifestations of the unmanifested Pranava as Fohat (Sphot) which takes different Name, meaning and extent (Artha), and function, or extent. It is only when the Vâsudeva principle is realised and man attains to wisdom that the centres can be made to act automatically. Hence, the conditions are thus summed up in the Gitâ—†“ Having abandoned all attachment to the *fruit* of action, always content, seeking refuge in none, although doing actions, he is not doing anything.” ‡“ Free from desire, his thoughts controlled by the Self, having abandoned all attachment, performing action by the body alone, he doth not commit sin.” Verily, all actions cease in wisdom and sacrifice. For only when the Yogi sacrifices these centres of being with their memory to the One Self, the One Life, which interpenetrates them all, can he retain his consciousness, now changed from Self-consciousness to All-consciousness, amidst the disintegration of pralaya, and keep it intact through the laya states. So the Bhagavata says—||“ Jagrata, Svapna and Sushupti are the activities of Buddhi, and the outcome of the Gunas. The Jiva is distinct from these, as their Spectator. . . . Know that the bondage of ahamkâra (which produces these centres), is the cause of the evil. Therefore, being dispassionate and wise (by knowing these centres

\* Srimad-Bhagavad, XII., 6-38.

† Gitâ, IV., 20.

‡ Ibid., IV., 21.

|| Srimad-Bhagavad, XL, xiii., 27-29.

and their potentialities), remain fixed in Me—the Turiya.” Knowing this Self as the One and unmanifested, the unique, the attachment of the centres drops, and the Life is made free. These centres cease to bind when ahamkāra is dedicated to the Divine. The Self becomes the centre, the Seer of the three states, through its relation with the limiting sphere-wall of memory. By memory, and through catching the reflection of the Self, these three-fold centres come into existence. So the Bhagavata thus describes the man, who has attained to unity—\*“ In Him there is no manyness, which is the Root of Mâyâ : there is no determination of consciousness, nor the three-fold Jivas, strung together appearing as distinct entities.”

Thus harmonised with the One Life, He lives, while the perfected centres in the three-fold planes of being, thus dedicated to the Divine, may lead a sort of semi-independent life and consciousness, as transparent veils which show the Divine Life working through them. These centres, thus perfected, serve a very important purpose in Avatâra, or the Descent of the Logos, in the manifested planes, as we shall see later on. Suffice for the present to know that the highest sacrifice spoken of in the Gîtâ, †the sacrifice of Wisdom, consists in thus sacrificing the evolved centres, for the manifestation of the Divine. As H. P. B. says, ‡“ this is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of gnana (occult knowledge). It is closely linked by a direct evolution of Spirit and involution of Matter, with the primeval and great sacrifice at the foundation of the manifested Worlds,

\* Cf., Srimad-Bhagavad, XII., 6-30.

† Cf., GĪTĀ, IV., 33.

‡ The Secret Doctrine, Vol. III., p. 383.

for gradual smothering and death of the spiritual in the material."

Owing to the realisation of the oneness of the Self, and the sacrifice of every tinge of separateness in the centres, the Adept develops the power of multiplying the centres at will and of transferring them from one body to another. To compare great things with small, the case of Ansel Bourne, with the secondary personality of A. J. Brown as cited by Dr. Hodgson,\* is an instance of the cleavage in one ordinary person leading a life of distinct personalities. It shows at once the potentialities of even the physical centre to multiply itself. The Brown personality led its different and separate life for six weeks, without any one detecting the truth. The phenomenal personalities have all the physical hall-mark of concreteness. But the case would be different in a Yogi, who has attained to the One Life. Realising the nature of the centre as a condition for manifestation, and harmonising it with the Life within and without, he can, in the first instance, make these centres act independently. Thus, by merely separating them, he can at will appear and function in three distinct planes at the one and the same time. In such a case, the physical centre purified of limitations and responding to the Divine Life, will manifest as an almost divine physical form, doing actions proper and suitable to its nature, while the Sukshma and the Kârana centres may be similarly acting in their respective planes, independently of each other. To take a concrete case, the story of Sanat-Kumâra referred to previously,† is an illustration to the point. Such an Adept may appear to be in a physical body for the

\* A Case of Double Consciousness, by Dr. Hodgson, S. P. R., Vol. II., p. 221.

† Studies, Second Series, p. 111.



purpose of particular physical work, and may, at the same time, be with his disciple in the Sanctuary of the Lodge, while perhaps, the Causal Man may be in deep meditation and worship.\* Truly Yoga is skill in action.

Knowing the possibilities of the centres, the Yogi can further multiply them in any plane, and appear in manifold shapes. The condition of such self-multiplication is thus succinctly stated in the aphorism of Pâtanjali—†“Through the modifications of Asmitâ (I-ness), phenomenal bodies are built.” Just as in ordinary men, the mere concentration of will or attention on a particular thing, serves to implant the image of the thinker on the thing in question, and just as a psychometer by merely touching the thing can find out the nature, potentialities and character of the man who touched it before, so too, the Adept by merely modifying the life of the centre with the help of the I-notion contained in it, can create innumerable sub-centres and forms. The memory of a centre or a part of it, the limit of objectivity, goes to form the objective physical shapes. These may be likened to the concrete animal shapes animated by the one Group Soul. The instances cited by Myers of the disintegration of the personalities, go also to prove the possibility of such self-multiplication of a developed centre. His consciousness, now transcending the limitations of Name, can embrace and vitalise all these objective incarnations of itself. As the Purâna says: ‡“The Yogi endowed with the Divine Powers, though really One, can become through his Siddhis the Many, and can rebecome the One. Such a Lord of Yoga can create His body in diverse ways.” He can, with the help of this knowledge, multiply

\* Cf., *The Secret Doctrine*, Vol. III., p. 375.

† Patanjali, V., 5.

‡ Quoted in Shaṅkara, commentary in the Vedānta.

His centres and thus rapidly exhaust His karma. He can utilise one body in enjoying the pleasures of the world, if such enjoyment stands in the way of His reaching the goal. He can, with another body, perform at the same time the austerities of Yoga. Verily, this Supreme Knowledge is necessary for the realisation of the Self, and knowing it, the Yogi does not fall into confusion. It is in this sense that the *Gîtâ* says—  
 \*“ Even if thou beest among all evil men, the most evil-doing, yet shalt thou escape from all sin by the raft of wisdom.” For such a Yogi can voluntarily expiate past sins by projecting a suitable body for suffering and exhaust thereby the bad Karma. It is only when the occult wisdom underlying Name and Form is gained that the Yogi can act automatically in the several planes. For free from desire, his thoughts controlled by the Self, performing actions by bodies and centres thus realised as phenomenal, he doth not commit sin.† Verily, there is no purifier in this world of the same worth as wisdom,‡ the occult knowledge of the Self and Its powers.

Even in the lower stages, as the disciple strives after the Life, as he deliberately moulds and purifies his bodies and centres, and surrenders them to the Divine, these are often utilised by Higher Forces. When a man has thus built his centres harmoniously with the Divine purpose, these centres are often controlled by Higher Beings Who, by influencing the harmonious centres, reach other beings less developed—a phenomena often seen in real Initiation. The physical Initiator is ordinarily known as the physical Agent ; but to one, whose eyes are opened a little, and who can discriminate to some extent, a marked change in the personality

\* *Gîtâ*, IV., 36.† Cf., *Gîtâ*, IV., 21.‡ *Ibid*, IV., 38.

of the Initiator is seen to take place. He represents for the time being the One Initiator, and the Divine life flows through the self-conscious links created by the Masters into the physical Initiator himself, transfiguring and ennobling the personality. This must not be confused with mediumship, though the principle underlying both is the same. The disciple is always self-conscious while such accession of energy comes to him ; he knows the why and wherefore ; though he voluntarily dedicates his centre, yet the memory remains his own. The medium, on the contrary, is an unconscious passive tool in the hands of powers which he knows and remembers not. The one is an act of sacrifice, while the other is forcible obsession and disintegration. Truly, the mysteries of Being are unfathomable, and the Laws of the Divine inscrutable.

Thus step by step is the path trodden, and thus gradually is the One Unmanifested Life realised by the ardent and aspiring soul. Unifying and reducing these centres to the Divine Life—the Divine Man passes into the Life of Ishvara. Whether He is one with the Logos, or whether He keeps a thin veil between, in order to work out the Divine Will, as its instrument, He is really living in the Divine, as a link connecting the world of manifestation, with its Unmanifesting Root—the Self. As a *Nirmâna-Kaya*, he becomes “A living Self-conscious Centre in the Life of God, a Centre able to exist as such, no longer bound by the limitations of his earlier life, expanding to Divine-consciousness, while keeping the identity of his life unshaken, a living, fiery Centre in the Divine Flame.”\*

\* *Esoteric Christianity*, p. 273

## CHAPTER VIII.

## THE DOCTRINE OF AVATÂRA.

WE will now consider the Doctrine of Avatâra. It is significant to note that in the whole teachings of the Gitâ, the Doctrine of Avatara comes to be mentioned in connection with the thesis of the fourth chapter, the chapter on occult knowledge. It behoves us, therefore, to find out the connection of Avatâra with the perfected centres in the Divine Man—which form, as we have seen, the principal thesis of this chapter of the Gîtâ.

Let us, in the first place, understand what is meant by an Avatâra and the *modus operandi* of the descent of Divinity into the terrene planes. An Avatâra, it is admitted on all hands, is the descent of the Deity, the Self, in a phenomenal body. It is the sacrifice of the Divine Life, for the purposes of evolution of worlds. But here the identity of the teachings ceases. Thus H. P. B. speaks of the Avatâra\* as “a descent of the manifested Deity into an illusive form of individuality, an appearance which to men, on this illusive plane is objective, but is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.” As against this fact and apparently in contradiction of it we are taught that an Avatâra is the result of evolution.† Then again, we are further

\* The Secret Doctrine, Vol. III., p. 364.

† Avatâras, Annie Besant.



taught\* that an Avatâra means the overshadowing by the Divine Life of a pure human soul, fitted by its virtues, by one-pointed devotion and love for humanity to be the proper vessel, into which the Divine Life can be poured. In the face of these apparent contradictions, it is meet that we should enquire more in detail into the subject.

Before we go on further in trying to understand a theme so lofty, it will be better if we take an analogy—the analogy of man. The laws of the macrocosm are all reflected in man, the microcosm, and by studying man in the light of the teachings in the shâstras, we may find in him some reflection of the loftier verities of life. We will, therefore, take for our type the perfect man with the three-fold centres well developed and harmonised with the One Life, with bodies stable and yet plastic to his touch. Such a man may be likened to the One Existence in manifestation. The three centres now co-ordinated to the One Life, the Self, may be likened to the three Logoi, Brahmâ, Vishnu and Shiva. Being harmonised, the bodies and the centres work automatically, adjusting themselves to their surroundings without merging the One-Self, the I-consciousness, in their activities. In such a man, the type of the Divine, the One Life, is always unmanifested, always *in abscondito*, through showing itself mediately through the intervention of the separate centres. The activities being automatic, the central life has merely to keep an eye of supervision to make the centres work. But being itself infinite and unconditioned, it has no relation to the finite and the conditioned, and hence it cannot work. Like the sun, the source of light, flooding everything with effulgence, and manifesting the world

\* Cf., Subba Row, Discourses on the Gîtâ.

of forms while remaining itself unaffected, the One Life merely overshadows the centres with Its light, and while they work, It is Itself ever in Its primal, changeless and undifferentiated state. Every sheath, every centre, being harmonised with the One Life, develops the power of initiating activities. In such a body the One Life manifests, only when any external force throws out of equilibrium the automatic power of adjustment that has been developed. When there is a disturbance with which the consciousness in the cells of the bodies or in the centres cannot cope, when the equilibrium among the various powers of the body is so disturbed, that it cannot by itself set right the state of things, then only there is a descent or manifestation of the Higher Power, to re-establish harmony. In ordinary disturbances the reflex activities of the nerves and nerve-centres, along with the physical centre, bring about the adjustment, without troubling the indwelling consciousness. But when they are found insufficient the sensory nerves take in the current and traversing the Etheric body hand over the vibrations to the entities in the Desire body, and so on and on till the vibrations reach the Ego and thence the Âtman. The Self in its life of relation, the Self in its aspect of the all-embracing life, is awakened into concreteness by the individual element of the in-going current, contributed by the ahamkâra-principle. From the Ego there comes a downpouring of its higher life traversing the track made by the in-going current, till it reaches the physical brain and stimulates it to act in a particular way. Thus there is a descent of the Ego and through it of the Âtman, only in cases when there is evil in a particular body which the forces in the body cannot successfully resist or overcome. Then there must be an

in-going current which, transmuting the vibrations into terms of the consciousness, makes it possible for these to reach the Ego. Without these intermediate agencies, the physical vibration would have remained always a physical vibration. It is the function of the sympathetic nervous system to transmit the vibrations inwards, as it is of the voluntary system to convey the will and mandate of the Ego outwards. Further, we should clearly note that the determination of the absolute life of the Ego is dependent upon the nature and character of the in-going current. The quantity of energy and its character, are thus conditioned by the nature of the in-going life. We should further note that the out-going current which carries the life of the Ego, traverses the same track and is coloured by the conditions governing the in-going life. There is always a balance and equilibrium between these two ; there is always a fixed ratio which governs the absorption and secretion of the life. The Ego is roused into recognition and will by the in-going current ; there is always a formulation of its own existence, a definition of its absolute being in the act of receiving the impact from without and in pouring out its life ; and the life poured out, is the life necessary for the preservation of the organism. In psychological phenomena this formulation of the life is called *Adhyâvasâya* or I-reference, whereby the element of the " I," the Self, contained in the outer vibrations, entering the life of the Ego, causes definition in the abstract Life. In this formulation the abstract Ego comes to know and refer itself as the image produced by the outer. This recognition causes the reflection which is projected by the abstract life in its outgoing movement, to be representative of the abstract life. Without this recognition the abstract life cannot manifest.



In the analogy we find the following points. *First*, there is a formulation of being, a definition of life, in the abstract Ego, the abstract and unmanifested-I in us, only when an impact from the external world reaches the life. The Ego, as compared with the lower lives forming the bodies, may be considered as the one fount of existence and omniscience, as the one abstract consciousness, which apparently knows not itself. It is infinite in its nature and all-comprehending. It can embrace the high and the low ; it manifests in pleasures and pains, in virtues and sins ; in knowledge and ignorance. In all these alike it is the same Ego, the abstract-I, which is the condition for manifestation. It is to be regarded more as the substratum of existence, than as concretely existing. In the field of its all-comprehending consciousness, existence and bliss, there arise concrete notions of being, concrete predications of existence, only when it is roused, so to say, from its unconsciousness and sleep by the impacts from the outer world. Just as in the ocean, there arises through the action of wind the phenomenon of millions of waves, each representing the same ocean in its life of relation and response, so too, in the One Abstract-Self-Consciousness, there arises concrete definition of being. The absolute I, the be-ness, becomes the concrete-I and defined being, only when the exigencies of its overshadowing life in the outer world require it. In its own nature it is "the Life," "without Mâtra or limitations, the Fourth, the Abstract, and hence incapable of entering into relation with things of Name and Form—The One Existence."\* It is depicted as sleeping, because its consciousness, being abstract and unrelated to forms, cannot find response in created things—in

\* Mândukya Upanishat, 12.



limited upâdhis in Space and Time. *Second* : We see that there must be a call, a demand for the downpouring of its life ere its abstract life can manifest. It is only when there is disturbance in the lower planes of its life that there is such a definition and such manifestation of its being. *Third* : We see that the call or the in-going current must be pure enough to reach the life of the Ego. It must be well directed towards the Ego, and must be capable, by reason of its purity and harmony, of merging in the One Abstract Life. If it is not strong enough and pure enough to reach the central life, and retain itself while merging in that absoluteness of being, and if it is not one-pointed, there is every chance of the current losing itself, dissipating itself in the lives of the vehicles and the Laya states it has to traverse. The in-going current is absorbed by the lower centres of activity, and there is an automatic activity set up by the centres which are in harmony with the One Self. Such activities are often seen in dreams and somnambulistic phenomena. The adjustment of the body in dreams is due to the powers of co-relation and adaptation developed in the centres of the body, through the impregnation of the higher life of the Ego. They belong to the non-Ego insomuch as the centres which initiate actions are outside and external to the Ego. They represent the Ego, in so far as this life is attuned to the life of the Ego, and even then, only in terms of the outer manifested life. These activities may only be regarded as the activities of the Ego, so far as they show forth the *shakti*, the powers, of the Ego, which these lower centres have absorbed. But in another sense, they may be regarded as the concrete manifestation of a particular shakti, or energy, of the Ego, acting through a particular centre or mââyâvic reflection.

Then again, if the in-going current is hostile to or not in harmony with the life of the organism, there is a danger of the in-going life being absorbed by the organism. The disharmony between it and the organism will either neutralise its manifestation and prevent its reaching the centre, or it will refract its direction. It must be in harmony with all around, in order that it may make itself felt in consciousness. If it is in peace with the other lives, which go to form the organism, if its activities do not create discord in these, it is then only that it is allowed free passage inwards without getting dissipated in the process.

Then again, it must be purified of the lower tinges and be similar in nature and substance with the central life it seeks to enter. Without this purity and similarity of substance, there will not be the recognition by the central life. The Ego can only be roused into manifestation when it recognises the in-going current as its own. Recognition underlies vivification, and unless the in-going current be of a substance which the central life can assimilate, it cannot rouse the central life into manifestation and becoming. Further, it must be directed towards the central life in order that it may reach it and make itself felt. The phenomena of attention, as the essential factors in perception and cognition, explain the workings of this law. All impacts do not reach the Ego, because of not being so directed.

As to the formulation of the life of the Ego, the conditions are these ; the form of the out-going current depends upon, and is intimately connected with, the form of the in-going current and upon the forms through whose privation the inner life is reached. The form of the out-going current, however, is not necessarily identical with the form of the in-going. Even in sensa-

limited upādhis in Space and Time. *Second* : We see that there must be a call, a demand for the downpouring of its life ere its abstract life can manifest. It is only when there is disturbance in the lower planes of its life that there is such a definition and such manifestation of its being. *Third* : We see that the call or the in-going current must be pure enough to reach the life of the Ego. It must be well directed towards the Ego, and must be capable, by reason of its purity and harmony, of merging in the One Abstract Life. If it is not strong enough and pure enough to reach the central life, and retain itself while merging in that absoluteness of being, and if it is not one-pointed, there is every chance of the current losing itself, dissipating itself in the lives of the vehicles and the Laya states it has to traverse. The in-going current is absorbed by the lower centres of activity, and there is an automatic activity set up by the centres which are in harmony with the One Self. Such activities are often seen in dreams and somnambulistic phenomena. The adjustment of the body in dreams is due to the powers of co-relation and adaptation developed in the centres of the body, through the impregnation of the higher life of the Ego. They belong to the non-Ego insomuch as the centres which initiate actions are outside and external to the Ego. They represent the Ego, in so far as this life is attuned to the life of the Ego, and even then, only in terms of the outer manifested life. These activities may only be regarded as the activities of the Ego, so far as they show forth the *shakti*, the powers, of the Ego, which these lower centres have absorbed. But in another sense, they may be regarded as the concrete manifestation of a particular shakti, or energy, of the Ego, acting through a particular centre or *mâyâvic* reflection.

of the life of the Ego, comes from without the organism, though it has something in it which connects it with the limited life. The down-pouring life is thus not exactly commensurate with the life sustaining the organism, or the life manifesting as the concrete centre. It transcends the life of adjustment, and the life of the centre. It is a higher type of energy, and were it not so, it could never restore equilibrium to the limited life of the centre and the life of the organism. It is, in other words, the life of the “*sub-liminal*” Ego, behind the concrete consciousness. It is that life which embraces the concrete Ego, the organism, and the indiscreet life of the Self in the cells of the body, which runs through all these, and from which these three-fold manifestations and modes have sprung. It is Be-ness, the potentiality of Being and Becoming rather than definite being, the One Endless String, (Sutra), which runs through the Monad and its reflections, and the one illimitable ocean of existence with its ripples of Name and Form.



## CHAPTER IX.

## DIVINE MANIFESTATION.

**B**EARING in mind the analogy given above, let us try to understand the mysterious manifestations of the Self known as Avatâras. The first point to understand is that the Avatâra is connected with the organic life of the worlds, called the Life of Vishnu. It is a manifestation through the Second Aspect of the Trinity. This fact has led to the belief that the Root of the Avatâra is the Second Aspect of the manifested Logos of a System. Just as the automatic adjustment of the physical body under stimulation from without, may be regarded as being due to the organic life of the body, so also in the case of an Avatâra ; but just as the power of adjustment of the body is really due to the impregnation by the life of the Monad of the lower life at an earlier stage of karma, so, thus viewed, an Avatâra is the manifestation of the One Life, which shows Itself both as the life of the centre, as well as the life overshadowing the organism. As H. P. B. says,\* “ There is a mysterious principle in nature called Maha-Vishnu, which is not the God of that Name, but the Principle which contains the Bija (the seed), of Avatârism, or in other words, is the potency and cause of such Divine Incarnations.” All Avatâras are connected with the Abstract Life which pervades the centres and the bodies—the One Substratum—of all manifestations. Just

\* The Secret Doctrine, Vol. III, p. 362.

as the concrete definition in the abstract life of the ' I ' in us is really the force at work, even in the concrete physical sensations and perceptions, so too, the Seed of Avatârism lies in the abstract, unconscious (because all-conscious) Life of Maha-Vishnu. The imagery of the Kârana Ishvara lying asleep on the bed of the body of the Serpent Ananta (the Eternity) in the homogeneous ocean of Kârana, of Nârâyana being thus roused from His dreamless sleep by the supplicating Devas and Rishis for the manifestation of an Avatâra, shows that the root of Avatâra lies in the Unmanifest. Nârâyana in His sleep means the Causal Ishvara functioning in the Turyia, the unmanifested fourth stage, and through Him is transmitted inwards the supplicating call of the Devas. Though He is the apparent basis for manifestation of the Avatâra, yet really the energy that descends is the energy of the higher Abstract Maha-Vishnu Life—the unmanifested and synthesising Life. This Life is sometimes called *Sadâshiva*.

Next, we will consider the conditions under which the One Life manifests itself in Name and Form. As the Gîtâ says\* “ whenever there is decay of Dharma, O Bhârata, and there is exaltation of Adharma, then I project myself (in Name and Form). ” The object of an Avatâra being thus to re-establish order in the manifested world, an Avatâra comes only when there is discord. When there is, in the organism of the world, a conflict between the forces which work for good, for evolution, and those which work for evil and resistance, when such conflict transcends the power in the organism and the centre presiding over it (the Brahmâ of the Cosmos) to adjust and restore equilibrium, then only come those special manifestations called Avatâras. The Life of the Self

\* Gîtâ, IV., 7.

is harmony, and only when this harmony is disturbed does it happen that the Life which is Aja—Eternal and Unchanging—the One Self, which neither waxes nor wanes, manifests Itself in concrete form.

As to the *modus operandi* we find that, when the conflicting forces are focussed in two personages, each representing the type of forces, good and evil, when the earth groans under the load of sin and misery, then there is always a call upon the Divine to manifest Himself for the purpose of establishing order and harmony. The Devas and Rishis in consultation with Brahmâ, the forces which work for spirituality and self-sacrifice, as against the self-assertion of the Asuras, all combine. As esoterically put, they go to the primeval Purusha, Nârâyana and rouse Him from His yoga sleep. The esoteric meaning can be grasped, if we understand the analogy of the body given before. Two distinct sets of nerves, all running into the brain centres, connect the physical body with the Man. The out-going or the motor nerves, may be likened to the Devas—the spiritual Intelligences—who preside over and guide the evolution Matter and Form. These cosmocrators, Vishva-Shrastâ, and those Rishis like Daksha, who preside over the evolution of Form, are connected with the out-going energy of Ishvara. They belong to what is called the Pravritti Mârga, the descending Arc. The Intelligences who guide and control the in-going process—the return Arc—are variously classed as Nirmâna-Kâya and Dharma-Kâya Rishis, the Seers of the secret mantra, the Lost Word. The first named are the custodians of the secret lore, and are the great Teachers in charge of the spiritual evolution of humanity. They are called Nirvânees “with remains.” The Dharma-Kâyas, or, as they are called, the Videha Muktas, or the Nirvânees

“without remains,” perform a mysterious function. Just as the Nirmâna-Kâya may be likened to the sensory nerves, who convey and manifest the Divine Wisdom in the lower planes, so the Dharma-Kâyas who do not keep their remains while merging in the One Life, are the basis of the special Divine manifestations we know as Avatâras. Unified in the inner unmanifested life of the Self, with Ishvara, and dedicating their well-developed purified and spiritualised centres of manifestation, they are the instrumental causes of all Divine Incarnations. Referring to them, the late Mr. Subba Row observed that there was an accession of energy in the Logos when such a Being merged himself in the Divine.

When such a Being, one-pointed in devotion to Ishvara, and love towards all beings as His images, comes to the Self relinquishing Name and Form, and merging the One Life of the Monad into the All-life, then, through such a purified centre there comes a downpouring of the Divine Life. What is possible in the case of adeptship is more possible in the case of a Nirvânee. As H. P. B. observes, \**“In the cases of higher adeptship when the body is entirely at the command of the inner man, when the spiritual Ego is completely reunited with its Seventh principle, even during the life time of the personality, and the astral man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect), that personal Ego substitutes itself so to say, for the spiritual higher self, and is thenceforth capable of living an independent life on earth. . . . The spiritual Ego cannot return to reincarnate on earth. But in such*



cases, it is affirmed that the personal Ego of even a Dharma-Kâya can remain in our sphere as a whole and return to incarnation on earth if need be." The two qualities, devotion to the Supreme and love of humanity, are necessary in order that the Dharma-Kâya Nirvanee may connect man with God. They are, so to say, the two poles of the life of the Self. It is only when the various centres are reduced to the One Life stringing them together as their substratum that consciousness can transcend the neutral states. So the Gîtâ says\* "Dedicating thy chitta (consciousness) to Me, through My Grace shalt thou transcend the obstacles (the neutral barriers—Durga)." So also the Bhagavata, speaking of the Manu of this Humanity, says—† "Attached to the Lord's name, he conquered the three-fold states of Jâgrata, Svapna and Sushupti." It is Brahman which links the states and It is the unchanging seer thereof, and by dedicating one's life and individuality to It, can one transcend the life of the centres and unify the life. Even in the lower plane phenomena the manifestation of the sub-liminal life is possible, only when the supra-liminal is harmonised to it.

Thus by devotion to the Supreme, the Yogi merges his unified life into the All-life. The love for humanity serves to fix the line of the descent of the Logos, of the Supreme Life. By devotion a Yogi makes his individual life pure and perfect, so that it may enter into and be one with the Supreme Life, while his love of humanity helps in defining the life of relation, the line of descent. Without either of these there can be no descent of the Supreme, and they are the necessary conditions of linking the manifest to the unmanifest, the phenomenal to the Eternal.

\* Gîtâ, XVIII, 58.

† Srimad-Bhagavad, III., 22-33.

What becomes, then, of the centres? These conditions of manifestation thus dedicated to the Divine, and purified of every tinge of Ahamkâra (which goes to form the outer wall so to say, of the centres), become then the abstract conditions which govern the manifestation of the Divine Life. A lower analogy will serve to explain their functions. The mysterious records of occultism contain examples, special cases in which the upâdhis of a chelâ are utilised and vivified by a Higher Life. The centre corresponding to the upâdhi, being harmonised to its environment and also attuned to the Higher Life, may for higher purposes of occultism, be used by a Master. We have seen that a lower centre, when harmonised to its higher source and in unison with the surrounding life, can lead a semi-independent life automatically responding to the outer stimuli, and in general acting as a representative of the higher centre in the lower planes. So, in the case of a disciple, who has so purified his centres and their vehicles, so harmonised them with the life of the Guru Deva, that the life of the Guru Deva can utilise the centres for outward manifestation. In such cases the disciple surrenders the centres with their fruitage and potentialities of evolution for the higher life to manifest and use them as its vehicles. The memory, the wisdom, the knowledge of the centres are all utilised by the in-coming Life, while the man, the disciple has stepped out, so to say, from the body. Yet he shares in the exaltation of consciousness, caused by the downpouring of the Higher Life. There is still a subtle connection between the disciple, who thus offers his centres, and the Life manifesting through them. He will be responsible karmically, for errors, if any, committed by the overshadowing Life. Thus

the higher activities, induced by the overshadowing Life, are his, and yet not his ; the manifestation is his and yet, from another standpoint, not his. It is his because the memory, the knowledge utilised, are his, and because, by earning the exceptional favour of being the receptacle of the Divine Flame, he must also bear the responsibilities of such manifestation. Like the body of Jesus, his body has oftentimes to pay the penalty of its ensouling by the Divine, by undergoing unutterable suffering. Yet it is not his, for these sufferings touch not his innermost soul, and do not throw him karmically back in evolution. To compare smaller things with greater, such is also the case in Avatâra. The Nirvânee "without remains" the Dharma-Kâya Adept, who goes into Mahâ-Vishnu as a representative, as the call personified of the groaning earth, becomes the connecting link between the child humanity and the Supreme Father. The qualities which an Adept must have, in order to earn for him this high privilege, are thus laid down in the Gîtâ.\* "Freed from passion (attachment to individual life), devoid of fear and anger, losing the Self in Me, taking refuge in Me, purified in the Fire of Wisdom and thus attaining to My nature."

Such one-pointed, whole-hearted love and devotion are necessary to merge the Individual into the Self. It is only when the one consciousness thus expands, and, transcending the fine limitations of Name, sacrifices even the finest colourings of the individualised life ; when, over and above fulfilling the negative conditions which consist in dropping the "fetters," the positive element of love, sacrifice and wisdom shine forth from the Yogi ; then only can he be utilised by the Divine Life. Unless the Nirvânic life is realised,

\* GĪTĀ, IV., 10.



it cannot reach the Self, the Mahâ-Vishnu Principle, and rouse It into manifestation and being.

Such a high Adept, full of love to humanity and devotion to the Supreme, his consciousness transcending even the Devas, is necessary in order to reach the indiscrete Self, and, so to say, rouse It from Its state of apparent sleep. The self-sacrifice, the immolation of such a centre, is necessary in order to bring down the Unmanifest into manifestation. It is only when, such a Mighty Being resplendent in His Divinity, gladly and consciously sacrifices His Self, *that there is caused a formulation, a definition*, of Being in the Unmanifest and Unchangeable Self. The Divine Life clothing Itself in Name and Form then manifests. But the conditions for manifestation are defined by the characteristic Name and Form of the Self-immolating Adept. His centres—now the mere abstract conditions of the manifesting Life in the different planes—go to form the vehicle of the Manifesting Life. The potentialities of Life, Memory, Wisdom and even of the external Form, are garnered in these centres, and these are all utilised for manifestation, and form the lines of least resistance to the down-coming Avatâric Life. Thus viewed, from the standpoint of man, an Avatâra is the result of evolution, and can be termed the re-manifestation of a Divine Centre which had previously merged in the life of Ishvara. The memory, with which the manifesting Life is clothed, is in this sense the memory of the Adept in his past evolution. But viewed from above, from the standpoint of the Divine, the One Life, in which Names and Forms are but mere bubbles—evanescent and transitory—from the standpoint of the Mahâ-Vishnu Principle—the centres are illusory, being mere names. From this high point of view, an



Avatâra is a special illusion in the midst of the illusory manifested universe and the memory is the sum total of experience and evolution garnered in abstract seed form in the noumenal Life. From this metaphysical view point, the Nirvânee no longer exists, and the very mergence in the Absolute means the mergence of all individual memory, and hence, too, of all Name. Such Avatâra, fully manifesting the One Life through all the three centres, and having the memory of Mahâ-Vishnu as their memory, are called the "Purna or Perfect Avatâras." The Añsa, or part Avatâra, is due to the utilisation of a less perfected Monad, with its centres. For example, when a man thus dedicates his astral centre to the Divine, yet retaining his Monad, the result is a partial manifestation of the Divine through that centre as Its vehicle.

In the Âvesha Avatâras a pure vessel is chosen, not necessarily a Mukta Yogi (a liberated man), and the Divine Life utilises the Man thus qualified, for a limited period and for a particular purpose. As in inspiration and ecstasy, man temporarily transcends the limitations of memory of the centres of being and becomes coloured by the Higher Life, and so too, in a greater degree in Âvesha Avataras. Generally, for a life time, the Divine Influence continues to shine through the purified vessel and, to all appearance, as in reality it is, the human nature of man is submerged by the overflowing Divine Life. But, after the influence has passed away, after the brooding Life of the Divine has ceased to act through the human tabernacle, the man continues to be man, regaining his original memory and his own karma. The source of such Avatâras, the overshadowing life, need not necessarily be the Life of the Supreme, and there are cases in which the influence of the Planetary

Logoi—nay, every that of the Logos of the Soul—is the agent.

The other, and still lower form of manifestation, consists in inducing in the lower man, higher and more spiritual energies. In such cases there is no actual transfer of the centre of consciousness permanent or temporary, but an exaltation of the higher nature and the manifestation of the higher energies are inductively caused by a Higher Life. The original memory, the field of manifestation of the centre, is neither transmuted into Divine Memory, as in the case of full Avatâras, nor kept in abeyance as in Âvesha. It continues to be the sphere or limit of activity, while the higher spiritual powers manifest. These are called technically the Shaktya-Avatâras, or the manifestations of the Divine Powers. The Âvesha and the Shaktya-Avatâras are sometimes termed the Añsha-Avatâras, or the partial manifestations, while the full or Purna-Avatâras can only come when the unified, harmonised centres of a Nirvânee are utilised for manifestation. Here, as in the human body, the out-going current depends upon the nature and character of the in-going life.

## CHAPTER X.

## THE END OF OCCULTISM.

SUCH are the high possibilities of being unfolded to us by occultism, and such is the evolution of the centres of life through which the candidate passes. Such is the sacrifice of knowledge, by which all actions cease. So the Gītā says \**“with attachment dead, the consciousness fixed in wisdom, with action done as sacrifice, all actions melt away.”*

With this wisdom, which comes through the sacrifice of knowledge, the last condition of perfect automatism is fulfilled. We have seen that the non-dualities of action, of Jñāna and of substance, are necessary in order to free the consciousness from the limitations of the formal life of the centres. The non-dualities of action and substance, as realised by Karma Yoga, and the non-duality of thinking attained by Sāṅkhya Yoga are not enough. The reduction and harmony of action to the cosmic powers, has in it an element of manyness, while reduction of all knowledge to the Seer, the Sāṅkhya Purusha, establishes only a partial harmony—the harmony of Ego with the modification of its field of consciousness. Hence, true automatism can only come if the manyness of the cosmic powers are resolved to the Supreme Unity of the Self, and the limited harmony of the Ego with its field is replaced by the harmony of Wisdom—the harmony of the Unique Self. Hence, all actions which are due to the forces working in

Prakriti—the manifold Intelligences who spring into existence by the modifications of the consciousness of the One Self—must be done, having the central unity as object. Actions there must be, so long as the manifestation of the Self continues. Hence it is only when all actions are realised to be due to be powers of the One Self in manifestation, when, by resolving these powers to the One Self, the Unity of the Life underlying these is realised, and when, by dedicating all actions to this Unity and doing all actions as sacrifice unto the Self, that the real non-duality of actions can arise. By having the Self as its object in all activities, the soul gains the knowledge direct and immediate of the One appearing as the Many. The power of Vikshépa, of dissipation and destruction of Mâyâ which manifests only where there is manyness, instead of unity, is conquered by surrendering all activities to the One. Next, the non-duality of thinking comes with the unity of consciousness, with the realisation of the world of Name and Form, of centres and sheaths, as being due to Avidyâ. Knowing thus the One Life to be phenomenally projected as the three-fold centres—cosmic and human—knowing the gradual process of the involution of the One Consciousness, producing Matter and Form, the Yogi is not attached to these, and with the resolution of the phenomenal forms to their One Noumenon—the Self—all doubts consequent on the attachment to Life and Form are cloven asunder. The enveloping power of mâyâ—its Âvarana-Shakti—which leads to the identification of Life with the fleeting forms constituting the series of manifestations, can no longer wield its influence or cast its glammers on the consciousness, and pin it to definite grooves of manifestation. The Yogi knows and perceives the unity of conscious-



ness in the midst of the phenomenal Forms. Next comes the realisation of the One Self, the ever unmanifesting Substratum, the one source of reality, which everything else shares. Realising this One Substance, the Self, the unique, the One without a second, the Immutable, though expanding into a series, the Changeless though producing out of It all changing things, and thus becoming It, the Yogi transcends the limitations of laya. He sees the Self as the One Substratum, of which Wisdom and Nescience, Dharma and Adharma, Being and Non-Being, are but manifestations and temporary expressions. Hence he retains the Self, even when passing through the laya states, of Non-Being, for he sees the same Self in Its phenomenal unity of the expanding life as well as the synthesising unity of the Name, and even higher, as the Unmanifest Noumenon. Thus harmonised, realising the One Life in all its aspects, surrendering the notions of individuality and existence, and firm in his hold upon the One Life, he acts and yet is not bound. All actions then are not his, but are merely the various ways in which the One Self manifests within and without. So the Gîtâ says\* "By reducing all Karma to harmony, transcending all attachment through wisdom, firm in the One Self, actions, O ! Dhananjaya do not bind." Thus surrendering individual being in all its aspects, and stable in this Yoga, the Supreme Wisdom comes and illuminates the Self—the Wisdom, than which there is no other purifier.†

Such wisdom is the self-unfoldment of the Divine. When the vehicles and the centres of life are reduced to a state of transparency, and by Form the limiting and enveloping tendency is conquered, then only we see the

\* Gîtâ, IV., 41.

† Cf., Gîtâ, IV., 38.

Self, shining forth with all Its splendour and purifying everything. For the Light of the Self, the essential unreality of Forms is seen through, and all limitations of virtue and sin, knowledge and ignorance drop. In this atmosphere of eternal thought, the giant weed of separateness cannot flower. Action and inaction, the pouring out of life and the indrawal of life, are all resolved into the manifestation of the Self, as the Whole, the Unique. Thus harmonised with the manifestation of the Self, and seeing the true nature of these manifested forms and centres, the Yogi performs all actions though he sees action in inaction and inaction in action. For, it is only when we think ourselves to be limited and separated, that we seek for action or inaction. In action, we seek to accentuate ourselves in terms of the non-I, and in inaction, we long to realise artificially the Eternal Nature of the Self in us, by keeping it forcibly unchangeable and un-modified by the surroundings. Just as the all-enveloping Âkâsha changes not, when the things contained in it change, just as it moves not, though it is the field of all motions ; so too, with the realisation of the One Life, all actions cease to affect us. There is no need, then, of forced isolation in order to attain to inaction—one with the Eternal Unchanging-Self, he acts not. Harmonised with all the manifesting centres though knowing them as phenomenal, the Yogi may be said to act, when the centres act. His actions are thus the automatic adjustments of the centres of activity and being, with their cosmic types. Thus apparently acting, doing all things in harmony with the law of the manifestation of the Self, acting in every plane with the harmonised centre of that plane, he really acts not.

Knowing the Self in Its eternal nature as well as in

Its manifestations, knowing the One Life in the midst of the many separated lives, and realising the true nature of Names and Forms, as the mâyâvic projections of the One Life, he transcends the Moha—the illusion of separated existence with the desires for sensation and the hunger for growth—and he sees all beings without exception, the virtuous and the vicious, from the first manifested Brahmâ to the meanest weed on earth, as being the manifestations of the Self, living and acting with the life of the Self.\* Thus reducing everything to the Self, and knowing the Self in everything as the basis, the instrumental cause of everything, his consciousness transcends the Ring Pass Not, the self-imposed limitations of the memory of Ishvara, the Root of the original Avidyâ which is the cause of all manifestations, and he swiftly goeth to the Supreme Peace.

Seeing the Supreme Ishvara, indestructible within the destructible, seated equally in the hearts of all-beings and yet not in these, pervading like the omnipresent Âkâsha every manifested thing, and yet not soiled, beginningless, without qualities, the Supreme Self, perceiving that the varied nature of beings are rooted in One, and proceed from It, he reacheth Brahman, to come out later consciously, to take the place of the Great Teachers in the economy of the Cosmos, or, it may be, even unconsciously, as the sacrificial basis of the Divine Manifestations.

\* Cf., Gītā, V., 35.